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THE · BETTER · WAY

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AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.

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A. F. MELCHERS - - - - - - EDITOR

EDITORIAL.

The prime essential to organization is harmony, and this is based on love.

Spiritualism is both constructive and reconstructive, thus the antipode of iconoclasm.

Is the spirit world interested in the organization of Spiritualists as a body politic, social or otherwise? What have its representatives, the mediums, to say on the subject?

Pope Leo XIII. is seriously meditating upon a removal from Rome; but in which direction, is the burning question. Up or down would probably be the most advisable if he is seeking peace of mind.

Studying each others antipodal views, as readers of The Better Way have an opportunity of doing, prevents fossilization and brings advocates of our cause nearer together. Thus our catholic policy.

Jerusalem restored! At least the Israelites could carry an election were the city under the dominion of a civilized government, for they count 30,000 out of Jerusalem's 50,000 inhabitants, according to the last census.

The Louisville Courier-Journal desires to know whether the ghosts that counselled Abraham Lincoln also visit Benjamin Harrison. The latter being a good Presbyterian, it is very doubtful from the fact that modern ghosts are mostly all free thinkers.

Material success is dependent on a spiritual basis. Nature operates in that way. And Spiritualism being a product of Nature, must be conducted in like manner. Therefore listen to the voice of the spirit or intuition. It comes from the heart—not the head.

Your vote, please! It is respectfully suggested to the readers of The Better Way to send by letter or postal card, the name of their particular choice as representative to the World's Fair, in order to ascertain the voice of the Spiritualists in this matter. Results will be published from time to time.

Boston's Municipality threatens to tax its theatres out of existence. Is the modern Athens retreating into the shadow of its ancient prototype? Taxing Church property would be more in accord with the times and its demands. Is there no alderman or legislator bold or independent enough to make the proposition? It seems not. The tax-payers will have to elect a few Spiritualists or Freethinkers to office before such will come to pass.

Dr. Talmage says that failing courage and efficiency in the pulpit may more properly be ascribed to lack of physical nourishment than to any other causes—the small salaries paid these mental workers depriving them of material comforts and breaking them down. Dr. Talmage should be christ-like enough to share some of his many emolumental occupations with the most needy ones; or doesn't he take any stock in the needle's eye theory?

Fraud is it? Have these fraud-cryers ever taken into consideration that the materializations coming through mediums never grow older? One of Mrs. Williams' controls, Bright Eyes, nine years ago appeared as a girl of thirteen to fourteen years of age. She is still of the same age to all appearances. Spirits have the power of exhibiting themselves in any age they desire; something that mortals can not do. Such facts not only prove Spiritualism true, but endorse the mediums who have such controls.

According to a table based upon the official returns of the internal revenue department for 1890, the southern states have one liquor soloon for every 900 inhabitants; the eastern and western states one for every 400, and the Pacific states one for every 250 inhabitants. Alabama, Arkansas and South Carolina take the lead in point of least saloons to the average number of inhabitants, having one to every 1,200, while California, Nevada, and Montana average the most, having one saloon to every seventy-four inhabitants.

Recounting mediumistic experiences through a period of years back does not constitute the medium used for propaganda or tests, as some of our innocent ones seem to think. There are quite a number of this sort whose ambition to be advertised brings their imagination into play, inveigling them into the idea that they may declare themselves open for engagements. We would kindly admonish such to test their powers thoroughly in private before venturing to be tried by a critical public. An engagement means business—not an experiment—and failures are not expected. Undeveloped mediums should remember this.

Because we advocate the phenomena as the principle on which to organize as a body politic, it does not imply that we are opposed to the so-called philosophy of Spiritualism as part of its propaganda. We need the latter for people who do not care to read or exert themselves mentally—who are not sufficiently awakened or spiritually quickened to reason without the aid of a teacher; as also for those whose eye-sight is failing or needs rest from daily toil and use in their avocations. Therefore we would always bespeak an equal division in the phenomena and philosophy as it is individually propounded by speakers and mediums. And again there are many who delight in giving their attention to good speakers for the enjoyment of the eloquence and force that can not be expressed through the medium of cold type. Thus the rostrum will ever remain as important a part of our cause as the seance chamber. In fact, they can not be separated, as this ism is controlled by a higher power than man constitutes; and do what he will, Spiritualism will always construct itself—will ever shape itself to the needs of the people. Read the signs of the times.

President Harrison, says the Twentieth Century, had an appointment a short time ago to visit the great United States gun foundry at the Washington navy yard, to see that the engines of war were in good condition. On his way he dropped into the Methodist Ecumenical Council and delivered a speech on "International Arbitration." He praised the idea of arbitration, but thought we were not quite ready for it yet, "the devil still being unchanged." Think of the President of these United States ascribing the continuance of war to the nature of the devil! The President's idea seems to be that until the devil is converted into a believer in arbitration, wars must go on. If this is true the annual sessions of the Peace Congress should be held in some place at which the devil could attend, and all the efforts of the arbitrationists should be directed especially and exclusively toward the conversion of his Satanic Majesty. The truth is that the rulers make war to accomplish their own desires, and find it very convenient to place the blame on the devil. There is little need, however, to practice such deception. The people love to fight for the rulers quite as much as the rulers like to have them. The rich people and the rulers, and the clergymen do not care to fight; but the poor people enjoy it.

The presbytery of the Reformed Presbyterian Church of New York convened on the 27th ult. in the West Forty-eight Street Church. There was a very full representation present. The most interesting feature brought up was the trial for heresy of Rev. Dr. J. C. K. Milligan, former pastor of the First Reformed Presbyterian Church on West 119th Street, and Rev. Dr. John F. Carson, pastor of the Willoughby Avenue Reformed Church, Brooklyn, and editor of the News-Letter, one of the Church's denominational papers. The charges against Dr. Milligan are that he told his congregation during one of his sermons that it was their duty to vote at the coming election. He also published a letter in the News-Letter embodying the same views. It is contrary to the laws of the Reformed Presbyterian Church for its members to vote in public elections until the authority of God is recognized in the constitution. The controversy began in Pittsburg last spring, and was looked forward to with interest by the whole denomination. At the trial, however, it was decided that these gentlemen had only committed an error of judgment, and it was therefore resolved, for the peace of the Church, to take no further action. It now appears as if the error of judgment was on the side of the accusers.

THE QUESTION OF THE HOUR.

Spiritualists are admonished by their gods to look after their own salvation and not trust to faith alone—except to have faith in this advice. It may serve as an argument in favor of Spiritualism being the devil's work by those who still have a devil in their life's philosophy. But Spiritualists are a progressive people and learn by experience, which is more than can be said of some of their Christian neighbors, who uttered battle-prayers during the war on both sides of the line, which were never heeded, and later for the restoration of President Garfield's health without effect. Still they continue to pray without works despite St. Paul's admonition to the contrary. Experience teaches them nothing. Even the Chinese have been given credit for more sense. When the British forces attacked Canton, the Chinese relying upon their gods for protection, brought them out, set them upon the ramparts of their forts and devoutly prayed to them for help to drive away the barbarian enemy. The success of the English dispelled their confidence in those gods, and they became ready to accept a new one. Have orthodox Christian people ever manifested a like readiness to heed the failure to elicit protection or succor from their god? Would Spiritualists follow in the wake of like error? Organization is upon us, and it is well to heed whose god is put into our constitution. Past failures have been due to a tendency in this direction—spiritually and materially. Let experience be our instructor. The Spiritualists god are the spirits. Not to be worshipped however, but to be consulted as friends and co-operators. It is in our power to so, and, in our humble opinion, should not be neglected. Time and circumstances should make conditions favorable, and a few good trance and inspirational mediums could probably give better advice than what could be educed from strictly mortal opinion.

We have a plan of organization presented to us, which we endorsed because it was simple, practical and accompanied by the wherewith to begin operations on—a most necessary consideration. To assert that it is the true platform would entitle everybody to assert the same of his own. But we can not organize on every one presented; and as organization is the concentration of forces to a centre of gravity, we must begin by uniting on one plan—to be altered or amended at the proper time and place, if so advised by the spirit world, and if their advice is superior to ours. We may listen to the voice of the spirit without imitating either the Christian or Chinese, or follow the dictum of "Thus saith the Lord!"

Thus we ask co-operation from Spiritualists. Not as gods, but as men. Not as advisors, but as practical aids. Not as theorists, but as workers. Let both mortal and spiritual gods be relegated to the past. As men we need no gods; and he who least needs the aid of a god, cares least about being recognized as one. Of such metal let our convention be composed, and conditions will be favorable for a grand and good achievement—a solid foundation for further operations.

BLUE LAWS REDIVIVUS.

Among a few creedal, old fogies, there seems to be a determination to put in force, in several of the States, certain statutes enacted during the last century, touching the observance of the Christian Sunday. These laws have been allowed to slumber on the statute books as dead letters. They simply voice the condition of society at the time of their enactment, and are as much out of harmony with our present civilization as the sudden introduction of the old patriarchal system would be.

Nevertheless, some creedal cranks are bent upon giving modern society a genuine taste of the old "Blue Laws" which were as characteristic of Virginia as of Connecticut, and which dominated all the colonies, save that of Rhode Island, settled by that sturdy, old conscience-exile, Roger Williams.

These creedal cranks have turned resurrectionists, and have been plying their work of exhuming these old laws, and applying to the courts for their enforcement. They have made certain movements, and the result has been to put communities into a ferment. Some devout worshippers have had to attend Church unshaven; physicians have had to leave their patients in peril for twenty-four hours because the doors of the apothecary were arbitrarily closed, in obedience to the mandate, of a last-century legislature. As a consequence a paralysis of orderly custom has been forced, to the indignation of the people who profess to govern themselves in this republic.

Now, if these cranks had a modicum of the spirit of justice and fairness, they would begin by stationing a sheriff, clothed with the full powers of the obsolete law, at the head of every postal railway train, arrest the engineer, fireman, conductor, and every postal railway clerk on the train, every driver of government vehicles, and every postmaster and all his clerks participating in sorting or forwarding the mails, and finally arrest Brother Wannamaker, the Sabbath-school superintendent and postmaster-general. In fair play, the federal government itself should first be placed on the defensive, and then the humble citizen's arrest could legitimately follow. It is no more important that the government officials should get their letters than that a poor family should get something to eat, a church-goer should appear clean and shaven at his devotion, or a sick patient should have his prescribed remedies.

The first shock of the work of these creedal cranks has been very unfavorable to its continuance. The popular indignation, without respect to creeds or classes, has manifested itself so generally, that the central junta of this crusade for the resurrection of the "Blue Laws" has become frightened. They fear now the wholesale repeal of all these restrictive laws in all the States where they have slumbered so long. They fear that there is not conservatism enough to prevent a reaction which will place the American Sabbath in the category of the French seventh day of amusement and secular business. And they are right. The world is moving forward, not backward. What might be endured by our creedal fathers is not necessarily adapted to this age. An orderly, sensible rest-day of the Christian Sunday would be accepted and enforced by modern legislators and their constituencies, but the tyranny of old Puritan Blue Laws never. Our advice to these cranks is to go slow.

STATEMENT, SUGGESTION, EXHORTATION.

We confess to a deep sympathy with struggling spiritual societies. Most of their members love the philosophy and the religion of spirit communion, its facts and its mighty comforts; its sweet rest of the soul and spiritual communings; its helps and its suggestive helps in the battle of life; its spirit hands of comfort and power extracting the thorns planted in the soul by sorrowful bereavements and partings; its songs of soul exultation over the life prospective in God's own, sweet summerland, prepared for the bruised and tired spirits of earth—and they desire that their neighbors and friends should hear, learn, and know for themselves. This desire is laudable, for it is unselfish. The curse of the heart is selfishness; the glory of a true Spiritualism is a heart filled with beneficence for others less favored. Every returning angel from the hither shores of life, intent upon a mission of comfort, healing, or help, voices spirit exaltation above the sordid spirit of earth. True Spiritualists are not bond slaves to earth or earthly acquisitions. They use the earth, but do not abuse themselves with or by it.

Now there are many small, struggling societies, even in populous cities which can not boast of a moderately wealthy membership. They must perforce stand alone in their work. There are no home missionary societies to come to their financial assistance. They need the ministration of this gospel of the spiritual life. Their own individual souls are hungry, and the souls of their neighbors and friends are hungrier. Mediums with different phases of spiritual phenomena are subject to call and serve these socities where the expense of travel is not too great. These mediums are entitled to compensation for their time, but not to a misuse of their great gifts by making merchandise of them, or by using them merely to make money. They were conferred and are used by the spirit world to enlighten, emancipate, and lead men and women to the acceptance of the truth. They should not be prostituted to the cause of money grasping.

But the work of the age requires lecturers, teachers, with or without phenomenal gifts. This created demand is not without its adequate supply. Many able teachers or lecturers are in the field. Many more have the spirit call, but shrink from the work because it involves small earthly compensation through the meagerness of numbers and wealth in these societies. Glad hearts, hungry hearts, will welcome these messengers, but can not give them plethoric purses. Hence the lecturer should adjust his or her compensation to the condition of the societies they serve, and wait for the larger, and even more equitable reward, in their own growth and in their richer excarnated life.

Some societies, afflicted with the greed which a purely commercial life engenders, are not as generous or liberal with their lecturers and mediums as they ought to be. Many Spiritualists, who have been converted to the truth through phenomena and tests, have never comprehended the laws of their own spiritual growth and unfolding. They are on the earth plane of living and grasping. They are close, penurious, and selfish. They do not bear their share of the burdens, but permit the generous and the noble-minded, the loving and the unselfish to carry the load. These need educating. They are ignorant of the primary teachings of the spiritual philosophy. Creedists would say that such need "conversion," but no conversion wrought by faith in a sacrificial atonement would make such souls generous. Ignorance is their bane; enlightenment its antidote and cure.

Our comment upon this condition of things, and our earnest exhortation to all mediums and lecturers serving weak societies is: Be generous; be helpful; sink your own temporal interests in the good of the cause; build up and enlarge societies, add to the numbers of the generous, struggling handful that they may become a strong, healthy society spiritually and financially. Our advice to struggling societies is: Never surrender; do personal work; get the best available exponents of a true spiritual philosophy of life; spread spiritual literature; get The Better Way into families, and then make your societies a power in communities. A generous self-denial, mutual helpfulness, and personal activity in the spread of the truth are what is most needed just now.

TWO VITAL QUESTIONS.

In the Arena for October are two articles from the trenchant pen of the editor, which should command the attention of every patriotic American, and every lover of justice, good government, and the perpetuity of our free institutions. They are entitled, respectively, "Religious intolerance to-day. Persecuted for conscience' sake," and "Social conditions under Louis XV.: A lesson for to-day."

In the first article the editor considers the case of one R. M. King, a citizen of Tennessee, a Seventh-day Adventist in faith, and an honest, conscientious man, pursuing the peaceful avocation of a farmer, who was arrested, tried, found guilty, and sentenced to fine and imprisonment for refusing to keep sacred from toil the first day of the week, when his conscience demanded that he should follow the teachings of the Bible and keep sacred the seventh day, or Saturday, as therein commanded. His financial condition would not permit of two rest-days in each week, and he kept the one which his conscience dictated.

The editor uses this case to illustrate paternalism in government, showing that the lower, the Federal, and the Supreme courts upheld this monstrous crime against the individual and his conscience, because of the religious bigotry and intolerance of the majority, sustained by the religious press. There is pith, point, and truth in the following quotation from the article:

> The religious press is so dominated by bigotry and ancient prejudice, that it is blind alike to the Golden Rule and to the inexorable demands of justice.

The second article treats of those vital questions of American society to-day, which are now claiming the attention of all students of social economy; involving class-distinctions, labor and its compensation, and kindred subjects. The article is clear, pertinent, trenchant. It calls things by their right names. It resurrects the historic condition of France just previous to the awful social revolution and reign of terror and blood following the demise of that weak, moral, and social leper, Louis XV., whose thoughtless, criminal, and reckless administration had fostered and brought it to birth. It shows the parallel between the time just previous to the bursting forth of that volcano of wrath and blood in France and the social condition of our own country to-day.

The editor, speaking of the unrest of the wage-earners, and the indifference of the rapidly increasing number of autocrats of wealth, says, in illustration:

> At a recent meeting of the Rhode Island weavers, a distinguished and popular conservative economist addressed the hard-struggling workingmen. During his remarks he sought to make them blindly and contentedly accept their lot by saying in honeyed tones: "Why, my dear friends, the production of the country only furnishes $200.00 a head annually, and it is hard to make it go around. It is only by hard pinching and careful economy that we can make it do so," while almost within gunshot of the speaker rose the palaces of America's millionaires at Newport, where gigantic fortunes are annually squandered with lavish hands; where Mr. McAllister and his butterfly coterie of wealthy gourmands eat, drink, and dance away the summer, and illustrate how these children of idleness and wealth have to "pinch and plan to make their share of the $200.00 go around," of which the distinguished conservative economist spoke.

Speaking of a substratum of society below the industrious wage-earners, found in France at the period referred to, and increasing in numbers and degredation in this country, the editor says:

> Then again, beyond this commonwealth of struggling toilers rises another commonwealth, the frightful condition of which no careful student can ignore. I refer to society's exiles, or the contingent of the social cellar. This element grows more powerful each year. It is not securing justice at the hands of civilization, and must some day be reckoned with.

The last quotation, which our space will permit, is too fearfully true and clear to need a word of comment from us:

> In every agitation, every crusade against wrong, every battle for humanity, every contest for a broader sweep of justice, conventional critics have arrayed themselves on the side of the evil conditions, and denounced as dangerous agitators those who have sought to arouse the higher impulses of the people to right the crying wrongs of the hour. The treatment of Garrison and Phillips by this class in Boston, even in the shadow of the Cradle of Liberty, during the anti-slavery agitation, is of sufficiently recent date to emphasize this point, which has been paralleled in every important agitation for a higher civilization and a more just condition. To ignore the serious social unrest of the present, and the bitter cry of the weak for justice, is to follow the fatal precedent set by the French government.

We advise our readers to get the Arena for October, and study these articles carefully. The latter should be published in pamphlet form and scattered broadcast throughout the country. The social perils of society demand it. Preventions are better than terrible awakenings.

The Atlantic Transport Company, operating a line of steamers between London and New York, has agreed to carry exhibits from London to either New York, Philadelphia, or Baltimore free of charge, except the actual expenses of loading and unloading. This generous proposition makes it possible for European exhibitors to have their displays brought to the American seaboard practically free of charge.

We can not conquer fate and necessity, but we can yield to them in such a way as to be greater than if we could.

Written for The Better Way.

A SUGGESTION.

HUDSON TUTTLE.

While the managers of the Columbian Fair are searching the world over for attractions, the unique, the bizarre; the instructive, amusing, and interesting; works of art, the appliances of luxury, from the gossimer texture of the robes of beauty to the collossal engine, whose brawny arm can hold in check the strain of 10,000 horses, there is one presentation they have not thought of.

They show the products of labor; they ought to place the laborer and his surroundings side by side with his product. Let the world of pleasure, of money, and of leisure see the homes of the men and women who fill the spacious floors with the admirable products of their industry. By the side of the buildings, which represent the pride of the States and the emulation of foreign nations, should be placed the cabins of the laborers, of miners, iron workers, railroad-builders, tenements of the hopeless factory-hands and piece-workers, who from day to day struggle on the verge of starvation.

Build the model war-ship, costing a million dollars, with its black-throated cannon to maim and kill. The nation is oppulent; the political orators are shouting that this is the land of Egypt on a collossal scale, and there is so much wealth we know not what to do with it. Build the war-ship, that the whole world may see how expert we are in killing men, but build also the cabins of the coal-miner and iron-worker who created the material out of which it is formed.

There it is! A kennel of one room in which the family live, eat, and sleep. A kennel! The owners of the mine would scorn to put their dogs in such a place. There are some broken chairs and the window-panes are supplied with old hats and bundles of rags. Supper is prepared. There is no cloth on the pine table, on which are some bread, cheap vegetables, and perhaps a bit of cold meat. The unkempt children are ravenously waiting, and the mother gives them some bread and sends them away. Let this domestic drama be enacted in full. Darkness gathers and in the shadow the father comes. All the bright day he has been down in the dark and noisome mine. In all his life he has rarely seen the sun. His face has the weary, hopeless expression of an over-worked animal. He has no pride of personal appearance, and his affections have been blunted by his toil. Behind him slouches a lad who, early sent into the shaft, knows of nothing except the use of pick and shovel. They enter and without a word sit down at the table and devour their supper. Then they go out. Where? To complete the stage-setting there must be a saloon owned by the lords of the mine. It is furnished with luxurious seats and made in every way attractive. Over-worked men, men who for all the hours of the day have strained bone and muscle, or felt the more wearing nervous strain of fear of falling roofs, or of fire and choke-damp, have a craving for stimulant. They might receive it in better food and the affections of refined homes. In their ignorance they rush to its crude gratification in beer and whisky, by which for the time they are raised out of the dead reality. Have it all; have the coarse song, the coarser joke and story; the brutalizing effects of over-work, starvation, and alchohol; have the result of monopolizing greed, the full presentation of the slavery of labor.

Have the tenement room, with one side taken away, so that the public may plainly see how live and work the slaves who produce the collossal fortunes of the Marshalls and Fields, the Stewarts, the Wanamakers, who strut in the glory of power, while a room, a large family calls home, with one dingy window, old blankets on the floor for beds, and this family keeping boarders. There are several women, homeless elsewhere, who gather in this kennel that they may make the same fire warm them all and save the inexorable rent which is drawn with the remorselessness of the vampire. They are all at work, even to the ten-year-old girl, whose sallow, pinched face shows the fast inroads of disease.

They are not there because indolent; they are there because they work. They have by circumstances, over which they had no control, been made workers and workers only. They are all at work; they are at work before the roar of the great city arises on the dusky air of morning; they are at work when the midnight lamps flicker over the deserted streets. They have bread and tea, for they have found that tea is a stimulant, taking the place of food. They are making cloaks for a merchant prince, whose daughter, arrayed in filmy silks and glittering with diamonds, if she visits the Fair, may learn from the scene the source of the plethora of wealth which enables her to squander on an hour's pleasure the earnings of a toiler's life. Perhaps she may learn that the jewels glittering on her white fingers are the crystallized tears of the agony of blasted hopes, toiling in pain and hunger. Making cloaks for an employer who is a Church member in high standing, and to the words of the preacher, "as ye would others would do unto you, do you even so unto them," cries "Amen!" Making cloaks, sewing fourteen and sixteen hours for the princely wages of $3.50 a week!

By all means have the luxurious tapestry of the palace put by its side; open the narrow room, crowded in which are the women, who by excessive toil have a single dollar per week for board.

And in that vast hall, where the railroads exhibit the titanic engines and machinery by which they are wrought, have the hut of the man who made the road-bed, or the section-hand who repairs and guards it. Small space will be required. It is a poor sty of unplaned pine, ornamented with knots, perhaps half covered with whitewash; a cleated door, a small window in front; the low rafters from the ceiling; it is wainscoted with dirt. The floor is carpeted with dirt, except a faded breadth by the door surreptitiously taken from the rubbish heap, and spread there in mockery of the ways of the wealthy.

Numerous children, unwashed, unkempt, play in the doorway or on the bare ground in front, where a hungry goat and some ducks are waiting to snatch the crust from their hands. The mother, in faded gown and with a face faded to haggardness, is preparing breakfast. It is just light. The first whistle has sounded. She will let her husband sleep as long as she can. She takes his tin pail; in it she places a bit of meat and some bread. There is a cup she fills with coffee. She works mechanically. There is no dainty touch of love or the magnetism of affection. She crushes on the lid, turns and calls that the breakfast is ready. Her husband arouses; puts on the coarse, patched overalls, which are not overalls, for they are the whole suit. Perhaps he washes himself, perhaps not, and with a weary slouch sits down to the table. He quickly finishes it, for the last whistle will soon sound, calling the tin-pail battalions to the daily battle for life and the lives of their dependents. Let the scene be presented in full; the palaces of Vanderbilt and Scott and Depew side by side with this squalid home (?) of Barney Flinigan.

MADAME BLAVATSKY.

To the Editor of The Better Way.

There is such a diversity of opinion in regard to this remarkable and notorious woman, and the combined result of the articles published concerning her is of such an oddly kaleidoscopic character that I am tempted to add my bit of color to the mass of evidence which will eventually determine the verdict regarding her. That she was a woman of strong intellectual ability and great diversity of talent can not be denied. She had been solidly educated; had traveled extensively; was almost insanely fond of adventure; had no physical or moral fear; was a close observer of whatever scenes she passed through and of whatever circumstances surrounded her. She had marvelous readiness of adaptability to her environment, and knew "how to abound and how to suffer need." She delighted in gaining any kind of intellectual ascendency over those about her, and particularly in dominating men of known strong mental calibre. She would go any length to dupe them and scorn and mentally deride them when duped. I first saw her in the early part of 1874 at the Working Woman's Home in Elizabeth street, New York, where I called on business for the newspaper upon the staff of which I was then engaged. On entering the room of the lady whom I was to interview (the room was shared with four other inmates), I saw, half sitting, half reclining on the carpetless floor, a scantly clad, and, as I then thought, very stupid and unprepossessing woman who was introduced as Madame Blavatsky. She was at that time quite stout, though not as unwieldy as she subsequently became. Her complexion which must in her youth have been fair, was torpid, pasty, and grimy; her eyes were magnetic and peculiar, with a strange compelling fascination in their blue grey depths, but were in no sense beautiful, as some have described them. Her nose was a catastrophe, like Petrea's, an appendage for use and not for ornament, and her mouth lacked power and was animalistic. The shape of her head was finely intellectual, and her hair was the most peculiar I have ever seen. It was very thick, and not long, gathered into a knot at the back of her head. Its peculiarity consisted in that while it was blonde in color, its texture was like that of the negro's. It was soft and fine and light-colored, but woolly.

When my interview with Miss M. was concluded, Madame Blavastsky, who retained her position and extremely careless attitude upon the floor, and had, while attentively listening to our conversation, rolled and smoked cigarettes with a most marvelous rapidity, entered into conversation with me. She appeared desirous of informing herself concerning the position of women on the press in this country, and my role of interviewer was changed to that of the interviewed in the colloquy that ensued between us. I gave her all the information I could; but I left that room with the new sensation of having met an educated, intellectual woman with marvelous conversational powers, who had no more sense of propriety or feeling of natural modesty than the cat or the dog that sprawls about the floor at will. During this conversation she informed me that she was stopping at the Working Woman's Home for economical reasons. A month or six weeks after this I met her in the ante-room at one of the women's conventions. She then told me that she had received a large sum of money from Russia and was staying at an expensive hotel on Fourth avenue, near Twenty-third street. On this occasion she invited half a dozen ladies to lunch with her, and subsequently told me that her bill footed up at the rate of $5 each. I think that this lavishness of expenditure was habitual to her when she had means. When her purse was collapsed she retired to humble quarters and contented herself with frugal fare. She was prodigal, but not generous; lavish, but not benevolent. She had at no time any need to be cramped for the means of comfort, for she had a ready pencil and could, whenever the incentive presented itself, dash off most graphic and saleable sketches of Russian, or other life, with which she was familiar. It was no uncommon occurrence for her to receive thirty, forty, or fifty dollars for sketches limned in a few minutes when the mood was upon her. Two or three months after I first met her she expressed the wish to a near friend of mine, who was an ardent Spiritualist, to attend some of the Spiritualist lectures, and to study its phenomena and philosophy, of which she professed herself ignorant. Mr. W. took her to a lecture, given by E. V. Wilson, a noted trance speaker and test medium. At the close of the lecture she received from him what she declared was a very remarkable test, and told Mr. W. that it was the first experience of that sort she had ever had. Since that time she has claimed, and others have for her, that years previous to this she had not only investigated spiritualistic phenomena, but had attempted to establish some sort of spiritualistic organization in Constantinople. I do not know which of her statements were true. I know only what she told us. She told us, however, that she had for many years been conscious of strange and peculiar psychic gifts and experiences which probably could be best accounted for on the spiritualistic hypothesis of mediumship. At this time she fell into the habit of dropping in at my rooms and conversing with me about her travels, occult phenomena, etc. She spoke of having been with Garibaldi in his struggle, but I was never able to hold her to the subject so as to get any succinct or lucid account of her adventures as a soldier. She showed me the scar of what she claimed was a sabre-wound. A Russian acquaintance of hers told me it was the mark of the knout, one of the many that scarred her body, received for complicity with the Nihilists. If this was true I can not imagine why she should not have told me so, for she knew that I was in hearty sympathy with this class in Russia, although disapproving of some of the methods. In relating her experiences in the East she never touched once upon having made any study of Buddhism. It was evident from the first day she smoked tobacco to great excess, frequently, as she told me, using a pound a day. I soon learned also that she was addicted to the use of haschish. She several times endeavored to persuade me to try the effect upon myself. She said she had smoked opium, seen its visions and dreamed its dreams, but that the beatitudes enjoyed in the use of haschish were as heaven to its hell. She said she found nothing to compare with its effect in arousing and stimulating the imagination. In all the interviews I had with her, and they were many, during the four or more months of my intercourse with her, she never mentioned theosophy. I always believed it was an after-thought sprung from some seed sown in her fertile brain by some of her experiences in Spiritualism and her dabblings in an at least semi-spurious mediumship. Very soon after her attendance on the lecture of E. V. Wilson above alluded to, she professed to Mr. W. to have had a new and singular development of occult power. She claimed that photographs left in her possession and shut up in a box or drawer, would, without aid of human instrumentality, become colored as by water-color pigments. She asked Mr. W. to go to her lodgings and see some of these specimens of spirit art, and invited me also. We went. At this time she had spent the large sum of money received from Russia, and had moved into cheap quarters down town. The appartment she occupied was shared on the co-operative plan with a party of journalists of rather Bohemian tendencies, two gentlemen and a lady. There was a good-sized room which served as a sort of *salle a manger* into which the bed-rooms opened. The furniture of the room consisted of a small dining-table, a few chairs, and an old-fashioned chest of drawers, which served also as a sideboard. This bureau was just opposite the door of a small bed-room occupied by Madame Blavatsky. The pictures were in one of the three little drawers at the top of the bureau. She showed them to us, and explained that the coloring seemed chiefly to be done in the night when nature was in her negative mood. Subsequently I made acquaintance with the three young journalists who occupied the other three rooms of the apartment, and was told by them that they, being skeptical as to the Madame's occult powers, had laid wait for the spirit who worked in the night watches, and had discovered it materialized in the form of Madame Blavatsky, dressed in *saque de nuit*; had seen it glide softly across the room, armed with lamp, colors, and brushes, take the pictures from the drawers, and rapidly work upon them one after another until they were as nearly completed as could be at one sitting.

About this time she called at my rooms and told me that she was doing some literary work in English, and not being sufficiently conversant with the language to write it with grammatical correctness she wished to secure my services as editor. In reply to my inquiry as to the nature of the work she said that it was a humorously satirical criticism on the government of the United States. I ventured to suggest that it might be thought an impertinence for a person who had been so short a time in the country as herself, who had so little insight into its institutions to attempt such a structure, but she cried me down and declared that I must examine before I condemned it. She left, engaged to bring MSS. in a few days.

In the meantime I met Mrs. Y., the lady who shared the apartment with her, and told her of the proposition. She looked quizzical, and said: "When you get that MSS. let me know, and I shall have something to propose to you. Do not engage to attempt the work until I have seen you." In a few days the unfinished MSS. was left at my rooms. I dropped a line to Mrs. Y. and she promptly responded by coming to see me. "Now," said she, "I want you to go to Brooklyn with me to the house where this thing was written, while Madame was the guest of the people who are Russians." We went, and I found Mr. —— and wife very cultured and charming people. Mrs. Y. told our host that Madame B. had asked me to edit her work on our government. "Did she tell you it was original," he asked. "Certainly," I replied. "She claimed that it was an expression of her own views of our government in satire." "Well," said he, "the portion of it that you have she translated from this volume," taking a book from the case near by, "the second volume she borrowed when she left here and has not yet returned." The book was the work of a celebrated Russian humorist, whose name has escaped me. Mr. —— said: "If you will follow me on the pages you have I will translate a few paragraphs from the print." This he did. The MSS. was an almost verbatim translation of the book, "United States" being substituted for "Russia," "President" for "Czar," and certain other needful changes and adaptations being introduced. The Madame's pretended original work was a complete theft.

When I returned the MSS. with a note explaining my reasons for not accepting the commission, she made no reply, but later, when I accidentally met her and brought up the matter, she sneering said that as Americans were almost entirely ignorant of Russian literature she saw no harm in what she had attempted. This closed my personal acquaintance with the founder and high priest of Theosophy.

HANNAH M. WOLFF.

PROTEST AGAINST CLOSING ON SUNDAY.

F. W. EVANS.

As Americans we protest against all religious legislation. Let sectarians keep the peace, and let each other alone. On Sunday the "common people" and the uncommon people should attend the World's Fair free; for the needy and hungry provide a free lunch of some hygenic food and drink. It will be an insurance of safety, for hungry people are dangerous people.

If all denominations of the clergy, who think war, a Christian institution, are carefully excluded, it will be a wise provision, for war is the basis of all religious legislation and persecution, and war Christians are full of fight. They are Constantinian, Church and State Christians; like Mormons, they claim to be right, and to have the right of compelling quakers, shakers—peace Christians —and all the rest of mankind to submit to their infernal religious legislation.

With God in the constitution, we should soon have the holy inquisition in it. Calvin said that "if Servetus came to Geneva he would take care that he never left alive;" so he burned Servetus with a fire of green sticks because he would not admit that Jesus was the son of God "from all eternity." Let us prize the liberty of conscience we yet enjoy, not as a toleration, as a fighting priesthood, but as one of the "rights of man" established by fifty infidels or skeptics who signed the declaration of independence.

I hope that our next president will be an infidel like Abraham Lincoln and Thomas Paine. I am afraid of these war-inquisition Christians. If men like Harrison, or a body of people like Catholics and Protestants, believe in war, will they not fight for their religion and enact religious laws and Sabbaths? All history answers, "they will." I am in favor of woman suffrage, yet do I not know that their first use of political power will be to put their war God into the constitution and to turn over our secular government into the hands of the priesthood and make it a Church and State Christian government? It is women and priests that are striving to close the World's Fair on one of the seven Sabbath days (each day being a Sabbath to some of the people who will attend).

As tax-payers, we, the Shakers, protest against one dollar of public money being granted to the World's Fair, except upon condition of the Fair being kept open on the seven Sabbath days.—N. Y. Sun.

THEOSOPHY VS. SPIRITUALISM.

To the Editor of The Better Way.

The article by Mr. Frederick Cook in your issue of October 24th seems to call for a response. I am decidedly of the impression that many intelligent persons, who call themselves Spiritualists, believe not only in embodiment, but reembodiment of the soul in matter on this earth. It is advocated unqualifiedly in the "Light of Egypt" in a work called "The Soul and its Embodiment" (I believe attributed to Mrs. E. H. Brittain) and by Spiritists of the Allan Kardac school. Still, opinions and interpretations might differ here. It might all turn on the idea or the philosophy of the individual as to what it is that is embodied or disembodied, and again reembodied or re-incarnated. The whole subject is very obstruse. It is necessary first to agree upon names or terms in order to avoid confusion and in order to get a starting point. I can certainly not agree with Mr. Cook when he says that Theosophy "merges personality in individuality" and "commits the unpardonable offense of destroying the individuality also." To my mind it would be difficult with an equal number of words to make a more glaring misstatement of the position of the Theosophist. As Mr. Cook does not define what he means by the terms "personal" and "individual," and, as so far as I can see, hopelessly confuses them, it becomes difficult to discern his position. When he says that "soul is an unconditioned element," and again—"what is embodied is the primal expression of soul, i. e., spirit, a phantasm, a phenomenon in the realm of existence." To say that soul is "unconditioned" and yet embodied, and synonymous with "spirit," "phenomenon,"and"phantasm"transcends my comprehension. Greater philosophical contradictions it would be difficult to invent or imagine, at least so it seems to me. Very little good ever results from argument, as very few persons are ever convinced by it. Certainly I can not argue on the various statements contained in Mr. Cook's article, because, to my mind, they contain no logical sequence, no definite premise, and are self contradictory; and at the same time he entirely misapprehends the philosophy of reincarnation as held by most intelligent Theosophists. It is farthest from my thought or wish to seem arrogant or discourteous, yet entire candor is necessary. If I say to my Brother Cook that back of these doctrines of Karma and re-incarnation there is a complete philosophy that holds to logical sequence from definite premises precisely like a problem in Euclid, I state a fact patent to everyone who has gone carefully and conscientiously over the ground with an eye singly to the simple truth. If one skims over it for the purpose of getting a sufficient smattering of it to argue it away, or ridicule it, he will never apprehend it, for the simple reason that his mind is prejudiced and preoccupied. I do not intend this remark to apply to Mr. Cook. I merely state a principle that I believe to be universal. Spiritualism has plenty of facts and phenomena, but if I may say so without offense, and certainly none is intended, they have no philosophy. They philosophize and speculate and return to their facts and phenomena. The opening chapters of Oken's "Physio-philosophy" will explain what I mean, as will also Jung Stillings "Pneumatology." I mean by philosophy a complete logical grasp of the sequence of nature from its phenomena and its laws; not the exhaustion of experiences in all details of phenomena. This gives to the individual a rational and therefore logical idea of "Nature," "Deity," "Spirit," "Soul," "Mind," "Intelligence," "Force," "Space," "Time," "Matter," and "Phenomena." This is no more a "creed" than the laws of mathematics and the rules of logic are creeds. The philosophy to which I refer belongs to the Spiritualist equally as to the Theosophist. It is embodied in the great Pyramid of Ghazeh and in the inner or Caballistic reading of the Pentateuch, and Moses brought it from Egypt. If people close their eyes and deny that any such thing exists, it stands there just the same, ready for every soul who seeks it dilligently, for it has existed for unknown milleniums, a revelation from superior spiritual beings to man, and Spiritualists ought to be the first to find it.

J. D. BUCK, M. D., F. T. S.

THE BEAUTIES OF TALMAGIAN THEOLOGY.

BY M. P. ROSECRANS.

I see that the Reverend Talmage not long ago drafted an indictment against Spiritualism. One of the counts in this indictment charges Spiritualism with being founded on the insufficiency of the word of God as a revelation—that "its tendency is to make men and women infidels." I am not a theologian and have little to do with that branch of education, but as a lawyer I claim the right to examine the points in this indictment, drawn up by the eminent divine, who certainly has in this case mistaken his true calling.

I am well acquainted with the statute under which this clerical lawyer bases his criminal charges against Spiritualism, and I am happy to say that I can safely plead "want of jurisdiction," living as I do in a Republican government, and not in a Theocracy. Of all the governments that ever cursed this world of ours the one he bases his charges under in my estimation was the most cruel, the most unjust, and the most despicable. The God he so reverently refers to has not one redeeming trait of character.

As the reverend lawyer referred to the village of Endor and so vividly described what took place there at a seance in the night, with a female medium and a king just going out of office, he has shown himself a consumate pettifogger by keeping in the dark the best part of the story, which, with the readers' permission, I will relate for the purpose of showing the beauties of the statute upon which the indictment is founded.

Four hundred years before the scene took place at the village of Endor, which the reverend lawyer describes so minutely, a great battle was fought between God's chosen people and the people of Amalek. God's army at that time was commanded by the famous General Joshua, the gentleman that stopped the sun from going down for a whole day to enable God to throw down stones from heaven and kill the poor devils who were fighting for their homes, their wives, and little ones.

While this battle was going on Moses, Aaron, and a man named Hur went up on a hill to see the fight. It was then discovered that when Moses would hold up his hands God's people got the best of the battle, and when he let them down Amalek prevailed. So Aaron and Hur rolled up a stone and seated Moses as comfortable as it was possible under the circumstances, and then the two held up his hands until God's people thrashed Amalek awfully. But from some cause, not stated in the statute, God got all-fired mad at Amalek and swore an oath (which he made Moses record for fear that he would forget it) "that he would fight him from generation to generation."

Well, the matter ran on for about 400 years, when God called it up again for further action by informing Saul, a gentleman who had his head greased as a king, that he must make war on Amalek and fight him for what his ancestors had done 400 years before. In this war he ordered Saul to slay everything he came in contact with—men, women, infants and sucklings, oxen and sheep, camels and asses. In obedience to this Godly order Saul did kill all but the king, Agag, and some of the best cattle. When this good, kind, loving, and merciful God found out that Saul had not killed everything as he was ordered to do, he made up his mind to make him all the trouble he could and then remove him from office or kill him. He even refused to hold any conversation with him whatever, thus treating him as sulkily as a school boy would his companion when he was angry. Under this state of affairs Saul went to see the woman of Endor, and thus try and discover what was up and how far God was going to run the thing without consulting him, or posting him in the matter as he had in the years agone.

This seance must have been a Godly one, for the fellow that the reverend lawyer said "came up through the floor" was "Old Samuel," the one God used as a medium, and did all his talking through to Saul, even before he had his head greased as a king under Godly direction.

Well, this ghostly shade that the reverend lawyer saw so plainly in the dark room, coming up from under the floor, called Mr. Saul's attention to the fact that in disobedience to the command of the Ruler of the universe, he was too merciful for his—God's—use, and on the morrow he should be removed from office and be with him down under the floor, where the reverend doctor of divinity (while acting as a pettifogger) saw him so plainly, and even noticed at the time the bottles on the table, side by side of the poisonous herbs and divining rods.

And this silly tale, that ought to make anyone hang his head in shame, that would refer to it as truth to an intelligent audience in this nineteenth century, is made the foundation for an indictment of Spiritualism by an eminent sensational doctor of a sickly divinity, assuming the character of a "criminal lawyer," which for humanity's sake, I am glad there are no more such.

If everything humanity needs can be found in the Bible, as he says it can, why not do away with legislatures entirely and adopt the same as our code of laws?

Why not go to work as in old times and help God kill off all those he dislikes and is mad at?

Who believes the silly tale he tells of a few little taps on a table sending intelligent men and women to an insane asylum, when the reverend doctors of divinity, with a few comforting doses of hell and damnation, could have allayed all their fears, the doctrine of hell and damnation being such a pleasure to contemplate and one making Christians so supremely happy?

That grand old hog of purity called Noah saw his old friends and neighbors he had been on good terms with for hundreds of years, strangle and drown before his eyes and never even had a thought of going up to a lunatic asylum, and he was so joyful over the matter that he got drunk and had a roaring old time as soon as he could get grape juice sour enough to do so.

Spiritualism may not be true, but any person who can swallow such silly tales as the reverend doctor tells for truth certainly ought to swallow the small frauds he refers to in Spiritualism. And as for the long-haired class of Spiritualists he speaks of, if they do not get tangled with their hair in the branches of a tree, as did one "Absolom," spoken of in his divine book, he ought to be able to tolerate them.

Written for The Better Way.

A WONDERFUL PRIVATE SEANCE.

W. J. COLVILLE.

In one of the new hotels in New York City, in a charming suite of cozy apartments overlooking Central Park, is now residing one of the most gifted ladies in certain psychic directions, it has ever been my privilege to meet. Having an evening unexpectedly at liberty and not particularly caring what I did with it, I very gladly accepted an invitation to dine with Colonel and Mrs. Wolf-Skinner at their pleasant quarters on West Sixteenth Street. All I anticipated was a pleasant evening, and what followed desert I am almost at lost to describe—it was so truly wonderful. There was a fine musical service that evening at the church of St. Francis Xavier, which my host and hostess desired to attend, provided I was willing to accompany them. I readily consented and expected nothing further than a pleasant chat after the service concluded. What was my surprise, when, before the sermon commenced, Mrs. Skinner whispered first to her husband and then to me: "I must go and see Mrs. Turnbull at the Arlington, and she has sent for you to come with us." Now to any one not well acquainted with mental telegraphy the message would have seemed impossible under existing circumstances. Having seen a good deal of mental interaction I felt nothing but desire to obey the request as quickly as possible. We found a cab at the church-door and drove quickly to the San Romola, a considerable distance from Sixteenth Street, arriving there about 9 15 p. m. No sooner had we entered Mrs. Turnbull's apartments than we saw that a seance was being held, Mrs. Turnbull herself being in the extemporized cabinet completely hidden from view. There were twelve chairs arrayed in the form of a horseshoe, nine of which were occupied. The other three were vacant except for the slips of paper directing Colonel and Mrs. Wolf-Skinner and me to occupy them. We all united in singing a beautiful hymn, "Hark, hark, my soul; angelic songs are sounding," when a soft, clear voice rose above all our more earthly tones, and not onlyfinished the verse we were rendering, but added an additional stanza, not to be found in any hymn-book, during which the contralto notes of Mrs. Turnbull, who, too, is a fine vocalist, would be distinctly heard mingling with the pure bird-like soprano of the unseen songsters. Presently the curtains parted and there stood in our midst a fairy form of indescribable loveliness, which coming directly to where we sat, embraced Mr. and Mrs. Skinner affectionately, then addressing me, told me not "all that ever I did," but so many private facts, as well as incidents in my more public career, that I was convinced beyond question that we were conversing with an immortal. Mrs. Wolf-Skinner was so overcome she could scarcely speak. Her husband was also deeply affected, as the spirit was their adopted daughter who passed away in Paris during the siege of 1871, and for tidings from whom they had eagerly waited many years, though often assured that they would hear from her through a private medium in America. Three other forms appeared and disappeared in a similar way—fading out in our presence in transparency and then vanishing. These forms were distinctly recognized, and in each case the circle-manager was requested to draw aside the cabinet curtain to show the medium.

These unmistakable phenomena did not occur in the dark, as an incandescent electric jet brightly illuminated the apartment throughout the seance, which was a private one. Mrs. Turnbull does not sit for the public. She selects and invites sitters by impression and declares her seances are never failures; nor does she ever have to deal with turbulent elements. Those whom she invites; or, rather whom her guides invite through her, give what they please as they retire, and not needing the money herself, she donates it to an orphanage, of which she is a director.

This seance afforded me one of the most convincing proofs of materialization I have witnessed in recent years.

Reported for The Better Way.

MATERIALIZATION.

JAS. W. CARR.

Dr. A. W. S. Rothermel recently paid the city of Omaha a visit upon business, connected with his mining enterprises in Georgia, and while here gave two "full-form" seances, giving eminent satisfaction. At the last seance held at the residence of a staunch friend of the cause, there were but a few present, but all were of the most congenial pattern, each wishing to assist the medium to the utmost extent, and at the same time benefit his neighbor instead of himself.

The seance was the most successful and gratifying of any ever held in the West. There were twenty-three full-form appearances, and eighteen different individual materializations; each appearing to friends present, and holding whispered conversations, filled with love, encouragement, and advice. In every case the soul materalizing was readily recognized and greeted with great joy by the person present for whom it was intended.

Forms materialized from the floor in the immediate presence of the company and then dematerialized in the same manner. Three forms were materialized at one and the same time, and recognized by the family where the seance was held. Beautiful forms materialized, and holding back the curtains, exposed to full view of all present the entranced form of the medium, proving to the most critical and skeptical the entire independence of the materialized forms, of any and all connection with the medium others than that which is in strict accord with the divine principles of truth and love.

While the writer has no especial desire to enter into a discussion of the merits or demerits of mediums, or to advertise any individual, yet justice to the cause demands that we add in this connection, that during an acquaintance with the principles of Spiritualism and with mediums, extending over many years, we have never had the pleasure of meeting a more upright and honorable advocate of the cause than Dr. Rothermel. He at all times endeavors to give nothing but a pure and truthful presentation of the subject, and his controls present nothing but the best. Even impressing upon those present the beauty and comfort of pure, upright honorable lives, fitting ourselves for the society of the blessed angels who are ever endeavoring to communicate with us, and guide our footsteps and protect our persons from all harm by day and night, thus giving to us a practical religious training in perfect accord with the teachings of the Divine Master, and in which "faith" is nothing, but positive knowledge everything. Thus is the immortality of the soul demonstrated to a certainty; and instead of being skeptical faith-followers, we are taught to be practical Christians, governed by the divine principles of love.

Written for The Better Way.

THIS IS SPIRITUALISM.

DR. W. F. BALL.

We read that it hath been said: "Let your light shine." In accordance therewith I feel moved to give to the readers of THE BETTER WAY an abbreviated account of my experience concerning the true facts of Spiritualism—the foundation on which our cause rests.

Last summer I visited the Lily Dale Spiritualist campmeeting, and almost immediately on my arrival I began my search after light. My first call was at the cottage occupied by Mr. P. L. O. A. Keeler, the slate-writing medium, and had a sitting with him. Under most rigid test conditions I received four spirit messages, two of which were on slates on a chair under my hat, the chair and slates being no less than four feet away from the medium, and thus out of his reach. The other two messages I received on slates which I was holding in my hands, and which never left my possession from the moment that I examined and cleaned them. The messages conveyed information to me that no mortal could have given.

Later I visited Mrs. Keeler, wife of the former, who is also a medium, but for so-called independent envelope writing. Through her mediumship I received nine messages at one sitting, besides a number of pictures—all in sealed envelopes that never left my sight, and as in the first-named instance, in broad day-light. Among the latter was a spirit message from a Presbyterian minister, which would have been good reading for a creedal church-goer. Another was from my father, and one from my mother, both in the original handwriting and names correctly signed.

We alsowent to a materializing medium, Mrs. Effie Moss, and after a rigid examination of the cabinet and surroundings, we had a wonderful seance. Twenty adults and several children materialized in full form; shook us by the hand; talked with us and gave me much wise counsel. Our little daughter materialized as a child and talked and kissed us as a child. She then asked me to take her hands and she would grow up to the size she was in spirit life. She grew to adult size in half a minute, and I could feel the little hands grow to the size of a lady's in my hands. She then talked most beautifully, and gave us some interesting information. She passed out at four years of age and has been in spirit life for over twenty-five years. Can any one say this was a deception?

Then a white spot appeared on the carpet; rose up to the hight of three feet, and then began to assume the form of a beautiful young lady. The lights were then lowered (by spirit-power), and this young lady appeared in a silvery hue, radiating most beautifully. She called for me and took me by the hand and said she was an ancient spirit, and was my guide. She talked to me, telling me how to live a good life, and that they were preparing me a beautiful home "over there." Never did any one tell more pathetically how to live to secure perpetual bliss in the future life than she did, after which her angelic form faded away in our presence.

We also visited Mrs. Seery, a trumpet medium, and there we got some splendid tests. We, too, had a sitting with Mr. John Randal. Several messages were written in sealed envelopes, and several forms materialized. Among them was an artist who, in a short space of time and in the dark, painted between two slates the picture of my father with every lineament of the face, every wrinkle and hair perfect. The painting is done in oil, and would require an artist at least one and a half days to do the work in the light. The artist shone by his own nlight, while the work was done and did not appear to touch the slates. There being no paint in the house, it must have been materialized and placed there by spirit power, by a fixed law of which we are yet ignorant. In conclusion I must say Spiritualism is a truth, come to stay, and the future has much to reveal. 'Tis a good thing to live by, and the best of all to die by.

SPIRIT MATERIALIZATION.

To the Editor of The Better Way.

On the afternoon of October 17, 1891, I had the pleasure of attending the first seance given by Mrs. M. E. Williams, at her residence, 232 West Forty-sixth Street, New York, since her unfortunate accident of the past summer. We are thankful to be able to report her entire recovery, and that she has apparently lost none of her beautiful gifts, as evidence of which twenty-seven fully materialized forms appeared outside of the curtain, two appearing at once three different times during the seance.

The spirit of Margaret Fuller came outside of the curtain fully materialized, extending a greeting to all present, and called up a lady friend, and after a short conversation, the friend repeated for her a prediction which she gave "That a new and brighter phase of spirit manifestation would be given to the children of earth within the next fourteen months, and especially enjoined upon all mediums, the cultivation of their minds preparatory to the work to be done."

The spirit manager of the seance, Frank Cushman, called the writer to the curtain, and after a short conversation, requested him to stand beside him, which being done, he immediately dematerialized in view of all present. A friend called my attention to the fact that the same spirits, with the same characteristics, forms, language, and style, had occupied the same positions in these seances for many years. The beautiful Priscilla who came first to bless the circle; the frank, firm, but courteous manager of the cabinet, Frank Cushman, occupy the same position. Papa Holland continues as chief control of the medium, and never forgets to have a good word, and profitable advice to those present, and last, but not least, is the lovely little Bright Eyes, without whose presence, and bright and witty, yet quaint remarks, the circle would lack much of its attractions, all continue with the identical characteristics of voice, habits, style, and form of nine years ago, and any one attending her seances then, as did your correspondent, and attending them now, would really feel that in so far as the spirit manifestations were concerned, these mentioned were one and the same individuals. The idea suggested by my friend was that if Mrs. Williams were using confederates, she must have them under more than ordinary control, otherwise, the changes incident to our every-day mortal life. The conditions and habits of individuals, without referring to the opportunities for blackmail would most certainly have made some changes in the personel of the cabinet; in other words, it would be impossible to control as many mortals for the space of time these seances have been given, without change, and the fact that no perceptible change has been effected is the best evidence in the world of their genuineness. Fraternally yours, DANIEL COONS.

REMARKABLE TEST SEANCE.

To the Editor of The Better Way.

I feel it a duty I owe the cause and the good instruments through whom our dearly loved ones can come and reveal the truths of immortality, and I take great pleasure in adding my testimony to the wonderful mediumship of Miss Maggie Gaule, of Baltimore, whom I met for the first time at the residence of Capt. Cabell, in Washington, D. C., on October 9th. The tests I received were astounding to me, all circumstances considered. They came rapidly, without hesitation giving names, describing circumstances, and particulars known only to myself and spirit friends. The circumstances are as follows. My wife's mother had passed to spirit life just four days before I started on a business trip to Washington, D. C. On my arrival there I went to the home of Capt. Cabell for a sitting with Miss Gaule. Capt. Cabell and wife were entire strangers to me. In about twenty minutes after entering the house, Miss Gaule opened the door and asked me to step into another room. When seated, she said many spirits came with me, and they brought such a good influence. They came to help one who has been but a few days in spirit life. Immediately, six loud raps were heard upon the back of the medium's chair. "Six days said the medium." I asked the name, the medium said she saw the nameCooper over my head. "Oh," she said, "it is M. Cooper, your wife's mother, and she calls her Sarah." She then said, "I know you felt bad because you did not get the telegram in time to attend my funeral." (A wonderful test). She said it did not matter now about the old body, and she could not express the joy she felt in being able to manifest so soon after her transition.

Questions were answered correctly, both by words and raps. I then said there are other dear ones I have not heard from. The medium at once reached out her hand and said, "Father, Jessie, Johnnie, and all the friends are here; we have been using all our forces to help grandma, and it makes her so happy." Then Miss Gaule took hold of a penny that is attached to my watch-chain. "This penny is bent into a peculiar form, having been hit with a bullet while in the air," she said. "Father, I shot that penny with my rifle, and I am so glad you carry it to remember me by." (Another wonderful test). My son, while in earth life, was a great rifle shot, and very expert at hitting small objects thrown into the air. Then the medium said, "Another spirit comes to you, says he was attracted to you because you are a friend of his father." He gave his name, the particulars of his death, and named the place where he died. Subsequently Miss Gaule went under full control, when my dearly loved ones each in turn gave me their most affectionate greetings in words of love and sympathy. Altogether it was the grandest test seance I have ever experienced. A. G. WILKINS.

FOUND IN A DREAM.

PORT JEFFERSON, L. I., October 18th.—Miss Ella Floyd, of this place, lost a much-prized finger-ring about three weeks ago. She and her friends had searched in vain for the missing band of gold. The mother of Miss Floyd is a plain, matter-of-fact woman. She is not a believer in visions. A few nights ago she saw her daughter's missing ring in a dream. She told the story to the family at the breakfast table, and they all had a hearty laugh over mother's dream. For two succeeding nights Mrs. Floyd's dreams had to do with the ring. In one of the visions the ring seemed to be in the litter under the manger in the stall occupied by the family Dobbin. This dream seem to the mother so real that, without consulting her family, she took occasion, when the horse was out of the stable, to search the stall. Under the manger, where it had been seen in the dream, she found the ring.—N.Y. World.

MORE MEDIUMS WANTED!

While Materialism is endeavoring to alienate the human race from the idea that man is immortal, the Church is trying to disprove the claims of Spiritualism. Between the two they are doing incalculable injury to the people at large and retarding spiritual or moral progress. To counteract both the mission of Spiritualism becomes all the more apparent; namely, to concentrate its energy on the development of phenomena or mediumship, and bring forth its best talents for propaganda. The latter, however, applies more to smaller centres than to large cities, where professional mediums mostly congregate, and thereby affording investigators the opportunities of convincing themselves in private without having to seek it in public, leaving the field, therefore, open for strictly inspirational mediums or those given only to lecturing. But this should not prevent Spiritualists as individuals from cultivating and encouraging mediumship, both in their own homes and in regularly organized circles held for phenomena. Not so much for the development of mediums as for the phenomena. Phenomena may be had in circles as well as through single mediums. A combination of elements often brings forth better phenomena than can be obtained through one medium, and a set circle may develop as one medium, where sitting independently will result in nothing. From four to eight mediumistic persons may combine their forces and have manifestations interesting to all concerned, and in payment of which friends may be invited at intervals to attend, thus making converts in private that could not be done in public or through professional mediums. This is aiding the cause individually and to greater advantage than on the present business-like and dollars-and-cents basis. And those so convinced are not going to rest on the manifestations of one circle, but extend their acquaintance with other phenomena and then seek professional mediums for the purpose. Thus it is to the advantage of the latter to also encourage the development of home circles by a little advice and direction how to operate. One hand washes the other in this respect, and every convert gained is an additional protection to the cause and its missioners. Therefore, to work—the sooner the better. It will help towards the grand aim of all—organization.

BIBLE RAILWAY PROPHECY.

Now that the railway is being laid down between Jaffa and Jerusalem, the Rabbis find a prophecy of it in Nahum, ii., 3, 4: "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets; they shall justle one against another in the broad ways; they shall seem like torches; they shall run like the lightnings." But this is not the interpretation which the editors of the English Bible placed in the headline to the capter. Perhaps the Rabbis know better.

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A SUGGESTION.

HUDSON TUTTLE.

While the managers of the Columbian Fair are searching the world over for attractions, the unique, the bizarre; the instructive, amusing, and interesting works of art, the appliances of luxury, from the gossimer texture of the robes of beauty to the collossal engine, whose brawny arm can hold in check the strain of 10,000 horses, there is one presentation they have not thought of.

They show the products of labor; they ought to place the laborer and his surroundings side by side with his product. Let the world of pleasure, of money, and of leisure see the homes of the men and women who fill the spacious floors with the admirable products of their industry. By the side of the buildings, which represent the pride of the States and the emulation of foreign nations, should be placed the cabins of the laborers, of miners, iron workers, railroad-builders, tenements of the hopeless factory-hands and piece-workers, who from day to day struggle on the verge of starvation.

Build the model war-ship, costing a million dollars, with its black-throated cannon to maim and kill. The nation is oppulent; the political orators are shouting that this is the land of Egypt on a collossal scale, and there is so much wealth we know not what to do with it. Build the war-ship, that the whole world may see how expert we are in killing men, but build also the cabins of the coal-miner and iron-worker who created the material out of which it is formed.

There it is! A kennel of one room in which the family live, eat, and sleep. A kennel! The owners of the mine would scorn to put their dogs in such a place. There are some broken chairs and the window-panes are supplied with old hats and bundles of rags. Supper is prepared. There is no cloth on the pine table, on which are some bread, cheap vegetables, and perhaps a bit of cold meat. The unkempt children are ravenously waiting, and the mother gives them some bread and sends them away. Let this domestic drama be enacted in full. Darkness gathers and in the shadow the father comes. All the bright day he has been down in the dark and noisome mine. In all his life he has rarely seen the sun. His face has the weary, hopeless expression of an over-worked animal. He has no pride of personal appearance, and his affections have been blunted by his toil. Behind him slouches a lad who, early sent into the shaft, knows of nothing except the use of pick and shovel. They enter and without a word sit down at the table and devour their supper. Then they go out. Where? To complete the stage-setting there must be a saloon owned by the lords of the mine. It is furnished with luxurious seats and made in every way attractive. Over-worked men, men who for all the hours of the day have strained bone and muscle, or felt the more wearing nervous strain of fear of falling roofs, or of fire and choke-damp, have a craving for stimulant. They might receive it in better food and the affections of refined homes. In their ignorance they rush to its crude gratification in beer and whisky, by which for the time they are raised out of the dead reality. Have it all; have the coarse song, the coarser joke and story; the brutalizing effects of over-work, starvation, and alchohol; have the result of monopolizing greed, the full presentation of the slavery of labor.

Have the tenement room, with one side taken away, so that the public may plainly see how live and work the slaves who produce the collossal fortunes of the Marshalls and Fields, the Stewarts, the Wanamakers, who strut in the glory of power, while a room, a large family calls home, with one dingy window, old blankets on the floor for beds, and this family keeping boarders. There are several women, homeless elsewhere, who gather in this kennel that they may make the same fire warm them all and save the inexorable rent which is drawn with the remorselessness of the vampire. They are all at work, even to the ten-year-old girl, whose sallow, pinched face shows the fast inroads of disease.

They are not there because indolent; they are there because they work. They have by circumstances, over which they had no control, been made workers and workers only. They are all at work; they are at work before the roar of the great city arises on the dusky air of morning; they are at work when the midnight lamps flicker over the deserted streets. They have bread and tea, for they have found that tea is a stimulant, taking the place of food. They are making cloaks for a merchant prince, whose daughter, arrayed in filmy silks and glittering with diamonds, if she visits the Fair, may learn from the scene the source of the plethora of wealth which enables her to squander on an hour's pleasure the earnings of a toiler's life. Perhaps she may learn that the jewels glittering on her white fingers are the crystallized tears of the agony of blasted hopes, toiling in pain and hunger. Making cloaks for an employer who is a Church member in high standing, and to the words of the preacher, "as ye would others would do unto you, do you even so unto them," cries "Amen!" Making cloaks, sewing fourteen and sixteen hours for the princely wages of $3.50 a week!

By all means have the luxurious tapestry of the palace put by its side; open the narrow room, crowded in which are the women, who by excessive toil have a single dollar per week for board.

And in that vast hall, where the railroads exhibit the titanic engines and machinery by which they are wrought, have the hut of the man who made the road-bed, or the section-hand who repairs and guards it. Small space will be required. It is a poor sty of unplaned pine, ornamented with knots, perhaps half covered with whitewash; a cleated door, a small window in front; the low rafters from the ceiling; it is wainscoted with dirt. The floor is carpeted with dirt, except a faded breadth by the door surreptitiously taken from the rubbish heap, and spread there in mockery of the ways of the wealthy.

Numerous children, unwashed, unkempt, play in the doorway or on the bare ground in front, where a hungry goat and some ducks are waiting to snatch the crust from their hands. The mother, in faded gown and with a face faded to haggardness, is preparing breakfast. It is just light. The first whistle has sounded. She will let her husband sleep as long as she can. She takes his tin pail; in it she places a bit of meat and some bread. There is a cup she fills with coffee. She works mechanically. There is no dainty touch of love or the magnetism of affection. She crushes on the lid, turns and calls that the breakfast is ready. Her husband arouses; puts on the coarse, patched overalls, which are not overalls, for they are the whole suit. Perhaps he washes himself, perhaps not, and with a weary slouch sits down to the table. He quickly finishes it, for the last whistle will soon sound, calling the tin-pail battalions to the daily battle for life and the lives of their dependents. Let the scene be presented in full; the palaces of Vanderbilt and Scott and Depew side by side with this squalid home (?) of Barney Flinigan.

MADAME BLAVATSKY.

To the Editor of The Better Way.

There is such a diversity of opinion in regard to this remarkable and notorious woman, and the combined result of the articles published concerning her is of such an oddly kaleidoscopic character that I am tempted to add my bit of color to the mass of evidence which will eventually determine the verdict regarding her. That she was a woman of strong intellectual ability and great diversity of talent can not be denied. She had been solidly educated; had traveled extensively; was almost insanely fond of adventure; had no physical or moral fear; was a close observer of whatever scenes she passed through and of whatever circumstances surrounded her. She had marvelous readiness of adaptability to her environment, and knew "how to abound and how to suffer need." She delighted in gaining any kind of intellectual ascendency over those about her, and particularly in dominating men of known strong mental calibre. She would go any length to dupe them and scorn and mentally deride them when duped. I first saw her in the early part of 1874 at the Working Woman's Home in Elizabeth street, New York, where I called on business for the newspaper upon the staff of which I was then engaged. On entering the room of the lady whom I was to interview (the room was shared with four other inmates), I saw, half sitting, half reclining on the carpetless floor, a scantly clad, and, as I then thought, very stupid and unprepossessing woman who was introduced as Madame Blavatsky. She was at that time quite stout, though not as unwieldy as she subsequently became. Her complexion which must in her youth have been fair, was torpid, pasty, and grimy; her eyes were magnetic and peculiar, with a strange compelling fascination in their blue grey depths, but were in no sense beautiful, as some have described them. Her nose was a catastrophe, like Petrea's, an appendage for use and not for ornament, and her mouth lacked power and was animalistic. The shape of her head was finely intellectual, and her hair was the most peculiar I have ever seen. It was very thick, and not long, gathered into a knot at the back of her head. Its peculiarity consisted in that while it was blonde in color, its texture was like that of the negro's. It was soft and fine and light-colored, but woolly.

When my interview with Miss M. was concluded, Madame Blavastsky, who retained her position and extremely careless attitude upon the floor, and had, while attentively listening to our conversation, rolled and smoked cigarettes with a most marvelous rapidity, entered into conversation with me. She appeared desirous of informing herself concerning the position of women on the press in this country, and my role of interviewer was changed to that of the interviewed in the colloquy that ensued between us. I gave her all the information I could; but I left that room with the new sensation of having met an educated, intellectual woman with marvelous conversational powers, who had no more sense of propriety or feeling of natural modesty than the cat or the dog that sprawls about the floor at will. During this conversation she informed me that she was stopping at the Working Woman's Home for economical reasons. A month or six weeks after this I met her in the ante-room at one of the women's conventions. She then told me that she had received a large sum of money from Russia and was staying at an expensive hotel on Fourth avenue, near Twenty-third street. On this occasion she invited half a dozen ladies to lunch with her, and subsequently told me that her bill footed up at the rate of $5 each. I think that this lavishness of expenditure was habitual to her when she had means. When her purse was collapsed she retired to humble quarters and contented herself with frugal fare. She was prodigal, but not generous; lavish, but not benevolent. She had at no time any need to be cramped for the means of comfort, for she had a ready pencil and could, whenever the incentive presented itself, dash off most graphic and saleable sketches of Russian, or other life, with which she was familiar. It was no uncommon occurrence for her to receive thirty, forty, or fifty dollars for sketches limned in a few minutes when the mood was upon her. Two or three months after I first met her she expressed the wish to a near friend of mine, who was an ardent Spiritualist, to attend some of the Spiritualist lectures, and to study its phenomena and philosophy, of which she professed herself ignorant. Mr. W. took her to a lecture, given by E. V. Wilson, a noted trance speaker and test medium. At the close of the lecture she received from him what she declared was a very remarkable test, and told Mr. W. that it was the first experience of that sort she had ever had. Since that time she has claimed, and others have for her, that years previous to this she had not only investigated spiritualistic phenomena, but had attempted to establish some sort of spiritualistic organization in Constantinople. I do not know which of her statements were true. I know only what she told us. She told us, however, that she had for many years been conscious of strange and peculiar psychic gifts and experiences which probably could be best accounted for on the spiritualistic hypothesis of mediumship. At this time she fell into the habit of dropping in at my rooms and conversing with me about her travels, occult phenomena, etc. She spoke of having been with Garibaldi in his struggle, but I was never able to hold her to the subject so as to get any succinct or lucid account of her adventures as a soldier. She showed me the scar of what she claimed was a sabre-wound. A Russian acquaintance of hers told me it was the mark of the knout, one of the many that scarred her body, received for complicity with the Nihilists. If this was true I can not imagine why she should not have told me so, for she knew that I was in hearty sympathy with this class in Russia, although disapproving of some of the methods. In relating her experiences in the East she never touched once upon having made any study of Buddhism. It was evident from the first [illegible] she smoked tobacco to great excess, frequently, as she told me, using a pound a day. I soon learned also that she was addicted to the use of haschish. She several times endeavored to persuade me to try the effect upon myself. She said she had smoked opium, seen its visions and dreamed its dreams, but that the beatitudes enjoyed in the use of haschish were as heaven to its hell. She said she found nothing to compare with its effect in arousing and stimulating the imagination. In all the interviews I had with her, and they were many, during the four or more months of my intercourse with her, she never mentioned theosophy. I always believed it was an after-thought sprung from some seed sown in her fertile brain by some of her experiences in Spiritualism and her dabblings in an at least semi-spurious mediumship. Very soon after her attendance on the lecture of E. V. Wilson above alluded to, she professed to Mr. W. to have had a new and singular development of occult power. She claimed that photographs left in her possession and shut up in a box or drawer, would, without aid of human instrumentality, become colored as by water-color pigments. She asked Mr. W. to go to her lodgings and see some of these specimens of spirit art, and invited me also. We went. At this time she had spent the large sum of money received from Russia, and had moved into cheap quarters down town. The appartment she occupied was shared on the co-operative plan with a party of journalists of rather Bohemian tendencies, two gentlemen and a lady. There was a good-sized room which served as a sort of *salle a manger* into which the bed-rooms opened. The furniture of the room consisted of a small dining-table, a few chairs, and an old-fashioned chest of drawers, which served also as a sideboard. This bureau was just opposite the door of a small bed-room occupied by Madame Blavatsky. The pictures were in one of the three little drawers at the top of the bureau. She showed them to us, and explained that the coloring seemed chiefly to be done in the night when nature was in her negative mood. Subsequently I made acquaintance with the three young journalists who occupied the other three rooms of the apartment, and was told by them that they, being skeptical as to the Madame's occult powers, had laid wait for the spirit who worked in the night watches, and had discovered it materialized in the form of Madame Blavatsky, dressed in *saque de nuit*; had seen it glide softly across the room, armed with lamp, colors, and brushes, take the pictures from the drawers, and rapidly work upon them one after another until they were as nearly completed as could be at one sitting.

About this time she called at my rooms and told me that she was doing some literary work in English, and not being sufficiently conversant with the language to write it with grammatical correctness she wished to secure my services as editor. In reply to my inquiry as to the nature of the work she said that it was a humorously satirical criticism on the government of the United States. I ventured to suggest that it might be thought an impertinence for a person who had been so short a time in the country as herself, who had so little insight into its institutions to attempt such a structure, but she cried me down and declared that I must examine before I condemned it. She left, engaged to bring MSS. in a few days.

In the meantime I met Mrs. Y., the lady who shared the apartment with her, and told her of the proposition. She looked quizzical, and said: "When you get that MSS. let me know, and I shall have something to propose to you. Do not engage to attempt the work until I have seen you." In a few days the unfinished MSS. was left at my rooms. I dropped a line to Mrs. Y. and she promptly responded by coming to see me. "Now," said she, "I want you to go to Brooklyn with me to the house where this thing was written, while Madame was the guest of the people who are Russians." We went, and I found Mr. —— and wife very cultured and charming people. Mrs. Y. told our host that Madame B. had asked me to edit her work on our government. "Did she tell you it was original," he asked. "Certainly," I replied. "She claimed that it was an expression of her own views of our government in satire." "Well," said he, "the portion of it that you have she translated from this volume," taking a book from the case near by, "the second volume she borrowed when she left here and has not yet returned." The book was the work of a celebrated Russian humorist, whose name has escaped me. Mr. —— said: "If you will follow me on the pages you have I will translate a few paragraphs from the print." This he did. The MSS. was an almost verbatim translation of the book, "United States" being substituted for "Russia," "President" for "Czar," and certain other needful changes and adaptations being introduced. The Madame's pretended original work was a complete theft.

When I returned the MSS. with a note explaining my reasons for not accepting the commission, she made no reply, but later, when I accidentally met her and brought up the matter, she sneering said that as Americans were almost entirely ignorant of Russian literature she saw no harm in what she had attempted. This closed my personal acquaintance with the founder and high priest of Theosophy.

HANNAH M. WOLFF.

PROTEST AGAINST CLOSING ON SUNDAY.

F. W. EVANS.

As Americans we protest against all religious legislation. Let sectarians keep the peace, and let each other alone. On Sunday the "common people" and the uncommon people should attend the World's Fair free; for the needy and hungry provide a free lunch of some hygenic food and drink. It will be an insurance of safety, for hungry people are dangerous people.

If all denominations of the clergy, who think war, a Christian institution, are carefully excluded, it will be a wise provision, for war is the basis of all religious legislation and persecution, and war Christians are full of fight. They are Constantinian, Church and State Christians; like Mormons, they claim to be right, and to have the right of compelling quakers, shakers—peace Christians—and all the rest of mankind to submit to their infernal religious legislation.

With God in the constitution, we should soon have the holy inquisition in it. Calvin said that "if Servetus came to Geneva he would take care that he never left alive;" so he burned Servetus with a fire of green sticks because he would not admit that Jesus was the son of God "from all eternity." Let us prize the liberty of conscience we yet enjoy, not as a toleration, as a fighting priesthood, but as one of the "rights of man" established by fifty infidels or skeptics who signed the declaration of independence.

I hope that our next president will be an infidel like Abraham Lincoln and Thomas Paine. I am afraid of these war-inquisition Christians. If men like Harrison, or a body of people like Catholics and Protestants, believe in war, will they not fight for their religion and enact religious laws and Sabbaths? All history answers, "they will." I am in favor of woman suffrage, yet do I not know that their first use of political power will be to put their war God into the constitution and to turn over our secular government into the hands of the priesthood and make it a Church and State Christian government? It is women and priests that are striving to close the World's Fair on one of the seven Sabbath days (each day being a Sabbath to some of the people who will attend).

As tax-payers, we, the Shakers, protest against one dollar of public money being granted to the World's Fair, except upon condition of the Fair being kept open on the seven Sabbath days.—N. Y. Sun.

THEOSOPHY VS. SPIRITUALISM.

To the Editor of The Better Way.

The article by Mr. Frederick Cook in your issue of October 24th seems to call for a response. I am decidedly of the impression that many intelligent persons, who call themselves Spiritualists, believe not only in embodiment, but reembodiment of the soul in matter on this earth. It is advocated unqualifiedly in the "Light of Egypt" in a work called "The Soul and its Embodiment" (I believe attributed to Mrs. E. H. Brittain) and by Spiritists of the Allan Kardac school. Still, opinions and interpretations might differ here. It might all turn on the idea or the philosophy of the individual as to what it is that is embodied or disembodied, and again reembodied or re-incarnated. The whole subject is very obstruse. It is necessary first to agree upon names or terms in order to avoid confusion and in order to get a starting point. I can certainly not agree with Mr. Cook when he says that Theosophy "merges personality in individuality" and "commits the unpardonable offense of destroying the individuality also." To my mind it would be difficult with an equal number of words to make a more glaring misstatement of the position of the Theosophist. As Mr. Cook does not define what he means by the terms "personal" and "individual," and, as so far as I can see, hopelessly confuses them, it becomes difficult to discern his position. When he says that "soul is an unconditioned element," and again—"what is embodied is the primal expression of soul, i. e., spirit, a phantasm, a phenomenon in the realm of existence." To say that soul is "unconditioned" and yet embodied, and synonymous with "spirit," "phenomenon," and "phantasm" transcends my comprehension. Greater philosophical contradictions it would be difficult to invent or imagine, at least so it seems to me. Very little good ever results from argument, as very few persons are ever convinced by it. Certainly I can not argue on the various statements contained in Mr. Cook's article, because, to my mind, they contain no logical sequence, no definite premise, and are self contradictory; and at the same time he entirely misapprehends the philosophy of reincarnation as held by most intelligent Theosophists. It is farthest from my thought or wish to seem arrogant or discourteous, yet entire candor is necessary. If I say to my Brother Cook that back of these doctrines of Karma and re-incarnation there is a complete philosophy that holds to logical sequence from definite premises precisely like a problem in Euclid, I state a fact patent to everyone who has gone carefully and conscientiously over the ground with an eye singly to the simple truth. If one skims over it for the purpose of getting a sufficient smattering of it to argue it away, or ridicule it, he will never apprehend it, for the simple reason that his mind is prejudiced and preoccupied. I do not intend this remark to apply to Mr. Cook. I merely state a principle that I believe to be universal. Spiritualism has plenty of facts and phenomena, but if I may say so without offense, and certainly none is intended, they have no philosophy. They philosophize and speculate and return to their facts and phenomena. The opening chapters of Oken's "Physio-philosophy" will explain what I mean, as will also Jung Stillings "Pneumatology." I mean by philosophy a complete logical grasp of the sequence of nature from its phenomena and its laws; not the exhaustion of experiences in all details of phenomena. This gives to the individual a rational and therefore logical idea of "Nature," "Deity," "Spirit," "Soul," "Mind," "Intelligence," "Force," "Space," "Time," "Matter," and "Phenomena." This is no more a "creed" than the laws of mathematics and the rules of logic are creeds. The philosophy to which I refer belongs to the Spiritualist equally as to the Theosophist. It is embodied in the great Pyramid of Ghazeh and in the inner or Caballistic reading of the Pentateuch, and Moses brought it from Egypt. If people close their eyes and deny that any such thing exists, it stands there just the same, ready for every soul who seeks it dilligently, for it has existed for unknown milleniums, a revelation from superior spiritual beings to man, and Spiritualists ought to be the first to find it.

J. D. BUCK, M. D., F. T. S.

THE BEAUTIES OF TALMAGIAN THEOLOGY.

BY M. F. ROSECRANS.

I see that the Reverend Talmage not long ago drafted an indictment against Spiritualism. One of the counts in this indictment charges Spiritualism with being founded on the insufficiency of the word of God as a revelation—that "its tendency is to make men and women infidels." I am not a theologian and have little to do with that branch of education, but as a lawyer I claim the right to examine the points in this indictment, drawn up by the eminent divine, who certainly has in this case mistaken his true calling.

I am well acquainted with the statute under which this clerical lawyer bases his criminal charges against Spiritualism, and I am happy to say that I can safely plead "want of jurisdiction," living as I do in a Republican government, and not in a Theocracy. Of all the governments that ever cursed this world of ours the one he bases his charges under in my estimation was the most cruel, the most unjust, and the most despicable. The God he so reverently refers to has not one redeeming trait of character.

As the reverend lawyer referred to the village of Endor and so vividly described what took place there at a seance in the night, with a female medium and a king just going out of office, he has shown himself a consumate pettifogger by keeping in the dark the best part of the story, which, with the readers' permission, I will relate for the purpose of showing the beauties of the statute upon which the indictment is founded.

Four hundred years before the scene took place at the village of Endor, which the reverend lawyer describes so minutely, a great battle was fought between God's chosen people and the people of Amalek. God's army at that time was commanded by the famous General Joshua, the gentleman that stopped the sun from going down for a whole day to enable God to throw down stones from heaven and kill the poor devils who were fighting for their homes, their wives, and little ones.

While this battle was going on Moses, Aaron, and a man named Hur went up on a hill to see the fight. It was then discovered that when Moses would hold up his hands God's people got the best of the battle, and when he let them down Amalek prevailed. So Aaron and Hur rolled up a stone and seated Moses as comfortable as it was possible under the circumstances, and then the two held up his hands until God's people thrashed Amalek awfully. But from some cause, not stated in the statute, God got all-fired mad at Amalek and swore an oath (which he made Moses record for fear that he would forget it) "that he would fight him from generation to generation."

Well, the matter ran on for about 400 years, when God called it up again for further action by informing Saul, a gentleman who had his head greased as a king, that he must make war on Amalek and fight him for what his ancestors had done 400 years before. In this war he ordered Saul to slay everything he came in contact with—men, women, infants and sucklings, oxen and sheep, camels and asses. In obedience to this Godly order Saul did kill all but the king, Agag, and some of the best cattle. When this good, kind, loving, and merciful God found out that Saul had not killed everything as he was ordered to do, he made up his mind to make him all the trouble he could and then remove him from office or kill him. He even refused to hold any conversation with him whatever, thus treating him as sulkily as a school boy would his companion when he was angry. Under this state of affairs Saul went to see the woman of Endor, and thus try and discover what was up and how far God was going to run the thing without consulting him, or posting him in the matter as he had in the years agone.

This seance must have been a Godly one, for the fellow that the reverend lawyer said "came up through the floor" was "Old Samuel," the one God used as a medium, and did all his talking through to Saul, even before he had his head greased as a king under Godly direction.

Well, this ghostly shade that the reverend lawyer saw so plainly in the dark room, coming up from under the floor, called Mr. Saul's attention to the fact that in disobedience to the command of the Ruler of the universe, he was too merciful for his—God's—use, and on the morrow he should be removed from office and be with him down under the floor, where the reverend doctor of divinity (while acting as a pettifogger) saw him so plainly, and even noticed at the time the bottles on the table, side by side of the poisonous herbs and divining rods.

And this silly tale, that ought to make anyone hang his head in shame, that would refer to it as truth to an intelligent audience in this nineteenth century, is made the foundation for an indictment of Spiritualism by an eminent sensational doctor of a sickly divinity, assuming the character of a "criminal lawyer," which for humanity's sake, I am glad there are no more such.

If everything humanity needs can be found in the Bible, as he says it can, why not do away with legislatures entirely and adopt the same as our code of laws?

Why not go to work as in old times and help God kill off all those he dislikes and is mad at?

Who believes the silly tale he tells of a few little taps on a table sending intelligent men and women to an insane asylum, when the reverend doctors of divinity, with a few comforting doses of hell and damnation, could have allayed all their fears, the doctrine of hell and damnation being such a pleasure to contemplate and one making Christians so supremely happy?

That grand old bog of purity called Noah saw his old friends and neighbors he had been on good terms with for hundreds of years, strangle and drown before his eyes and never even had a thought of going up to a lunatic asylum, and he was so joyful over the matter that he got drunk and had a roaring old time as soon as he could get grape juice sour enough to do so.

Spiritualism may not be true, but any person who can swallow such silly tales as the reverend doctor tells for truth certainly ought to swallow the small frauds he refers to in Spiritualism. And as for the long-haired class of Spiritualists he speaks of, if they do not get tangled with their hair in the branches of a tree, as did one "Absolom," spoken of in his divine book, he ought to be able to tolerate them.

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To facilitate the handling of our 25-cent trial subscriptions, it would be of immense advantage if trial subscribers clubbed together and remitted names and money at one time. This offers a splendid opportunity to our friends, who are intimate with the scope and merits of THE BETTER WAY, to introduce the same into homes and families where a scientific-spiritual Spiritualist paper has heretofore been excluded by reason of high-priced subscription. Truth and purity is the basis of our work and we need the active and intelligent co-operation of all in the same.

TO THE SPIRITUALISTS OF THE UNITED STATES:

In view of the rapid advance of the cause of Spiritualism during the past few years, it has been deemed advisable, in the face of the present interest manifested, to make a practical endeavor towards organizing believers and advocates of Spiritualism into a body politic or social.

But as a basis is necessary on which to build the structure, and all do not agree on what is generally termed the philosophy of Spiritualism, the following cardinal points pertaining to the phenomena (on which none disagree) are presented for consideration:

1) That there is no death except that of the body.

2) That the soul is immortal and eternally progressive.

3) That spirit return and communication with mortals through mediumship or otherwise is an accepted fact, and

4) That individual, moral responsibility is recognized.

Therefore, with the hope of more widely disseminating the proofs of immortality with its natural moral effects; to place ourselves in position to protect ourselves from unjust legislation; to provide homes and hospitals, and to create funds and provide custodians thereof, and recognizing the truth of the maxim that "in union there is strength," it is thought advisable to meet in national convention to take such action as will effect the above named objects according to the following plan:

1) That the place of meeting be at St. Louis, and the date the first Tuesday of March, 1892.

2) That all Spiritualists are invited to attend, properly accredited by certificate of membership to any spiritual society or spiritual campmeeting association, or evidence of being a regular subscriber to one of the following named journals: Banner of Light, Boston, Mass.; Religio-Philosophical Journal, Chicago, Ill.; Progressive Thinker, Chicago, Ill.; Summerland, of Summerland, Cal.; Carrier Dove, of San Francisco, Cal.; Alcyone, of Springfield, Mass.; The Cassadagan, of Meadville, Pa., and THE BETTER WAY, of Cincinnati, O.

For the purpose of expediting the preliminary work a representative shall be selected from the staff of each of the above named journals and the representatives so selected shall act as an Executive Committee, and shall meet at Chicago at the parlor of the Auditorium Hotel on Tuesday, the fifth day of January, 1892, at 2 p. m., and at this meeting organize themselves by selecting from their number a chairman, secretary, and treasurer, and appoint sub committees to arrange for hall and hotel for the general convention, and to arrange transportation on the usual certificate plan and appoint one person to sign such certificates; to select, as near as possible, a representative for each State to act as committee on credentials, which shall convene on the first day of the convention, and act upon all credentials presented.

In order to assist this committee in making arrangements with hotels, railroads, etc., each person expecting to attend is requested to notify either of the above named journals by letter by January 1, 1892.

FUNDS.

$200 have been subscribed towards carrying out this plan, but as the expense attending this move will undoubtedly be large, and not possible to be met by one person, others are requested to donate according to their means, and notify any of the herein named journals to that effect.

REMARKS.

All societies and associations should have this matter brought to the notice of their members at an early date and promptly ascertain the number that will attend the St. Louis convention and devise some form of credential with signature of officer or officers.

The above named journals should, in every issue of their paper, request patrons desiring to attend the St. Louis convention to send name and address to their respective paper, on receipt of which the publisher will forward a certificate to the effect that he is a regular subscriber. Each subscriber, thus equipped, must, on his arrival at the place of meeting, present his certificate to the committee on credentials for further information.

The Executive Committee, immediately after the Chicago meeting, will notify the friends through their respective journals, of the hotel and railroad rates and the quarters selected for the general meeting, and also the headquarters for the respective States.

Everyone attending the convention is requested to report first to the headquarters of his State, and thus assist the work of the general committee on credentials.

It might be suggested as a close that everyone come with the purpose of acting rather than discussing.

THINKING, DOING, WHAT AND HOW.

W. WINKS SARGENT.—NO. 13.

The preceding article treated on thought in materialized form. The objective world, with its innumerable objects, producing sensations on the various avenues leading to the subjective world of man—his inner consciousness. That in our search for a superior intelligence or thought-power we can find it in the symbols which are the resultants of that power; and that we apprehend it in a degree when recognizing the possibilities of mentality to originate and make manifest ideal forms. The absolute thought-power is internal, as well as external, of all created forms.

I am aware of the generally expressed opinion that it is futile to attempt a solution of the mysteries of life and creation. This opinion is well founded if in reference to generic life-principle, but is ill founded if in reference to the creative agencies and forces that formulate the objective world and quicken the emotions of inner consciousness. Man's willingness in the past to accept above named conclusion must stand as sponsor for much that has oppressed and crucified the human race and blocked the wheels of progress.

The difference between finiteness, as we think of man, and infiniteness, as we think of God, is more in degree than quality. Germ life, in conjunction with elementary forces, produce the forms that meet our eyes on every hand, which we assign to one thought-power agency, and that the supreme one.

The power of the human intellect to advance, at least, to an imitation of the creations of the superior intelligence, argues strongly the affirmative of the immortality of man, of an unascertained degree of the divine attributes of the universal mind. Proportionately as mentality apprehends harmonious thought, does man approximate deity—results.

This assertion is verified by the demonstrations which this period of scientific research and development are making. A distinction, of course, ever must remain between finiteness and infinity as to objective creations. Mentality is finite only because it is an integral part of the whole. The universal mind, or God, is infinite because it comprises all there is in harmonious unity.

The sculptor may fashion a perfect imitation of physical man, the ideal form in its special features of expression being the product of the sculptor's ideality and mentality; and then the constructive mechanic or engineer, as has been demonstrated, may invest the image with artificial organs of speech, and then, through the surpassing efforts of an Edison in prying into the vaults of wisdom, may come the phonographic reservoir of thought, which the mechanic may embody in the image of the sculptor, giving us an imitation material human form, apparently projecting thought expressions as coming from and through the human mind.

So it will be observed that the highest and special attainments of individuals, when conjoined apparently, produce results in a degree of excellence with that of the universal mind. It is only through demonstrations of this character where we sense the power of integral parts of the universal mind to approximate degrees of perfection that we are led to, at least, dream of the all wisdom of the universal mind. We see initial signs of that wisdom in exceptional inspirations where harmonization of elementary laws or thought attributes of the universal mind find expression through the agency of mentality as above illustrated. Man must first find his God through the channel of mental consciousness. The implanting of the spirit germ, or ego of man in the flesh was a necessary process for spirit-growth and development, or it never would thus have been planted.

The abyss between the universal mind, or God in oneness, in priority, and the universal mind or God in oneness in ultimacy, as regards man, is the realm of his evolution. He sees the result of the universal mind action in the objective world, and by and through these visible results, reasons into the realm of spirit.

The attempt of advance thought to exercise the power of reason is that which fills the air with the cry of heresy, infidelity, etc., when the line of reason is predicated on a spirit basis, it is quite evident that the truth can not be affected, however much pre conceived ideas may be wounded. The correctness of conclusions depend on the success of getting on the harmonial lines of the universal mind. I have been trying in this and preceding article to emphasize the offices which the objective world or material visible formations perform in man's progress in evolution—the initial steps from matter to mind and thence to spirit and spirituality.

The error of the religious sentiment of the ages has been that of halting at and adoring material symbols, when they were merely transitory symbols, leading to a higher truth. The ideals which attend all material formations reach beyond the mere outline of form and rest in the realm of mind, and by right should be assigned to the functions of reason. Material form, imagination, and reason are three potential factors in advancing man to spiritual consciousness. Material form ere this should have performed the greater part of its work. Imagination in a degree has superceded its proper functions, because reason has not been freely admitted in the counsel of work. Should the reader be one of the old class believers in spiritualistic doctrines it would be best to get well grounded in the thoughts I have attempted to express up to this point, preparatory to a more specific consideration of the religious question of the day.

The cry of heresy—infidelity—is more the product of unbridled, undisciplined imagination than it is antagonism in the true ideals of attainment. On the other hand, should the reader be one of the modern spiritualistic school, perhaps it would be well also to check imagination a little and in some phases let reason do its work more specifically. The two schools of thought differ more in fancy than in fact, but one substantial line of truth is the flag-staff bearing the banner of light for both, and, with the bases of thought herein outlined, go with me you who think that modern spiritualistic interpretation is an enemy to spiritual culture and eternal happiness, or that it is attempting to destroy the citadel of Christian life, liberty, hope, and love. And see if we can not find the true Christ-principles beyond the material symbol—worship, which has characterized all religions of all past ages and has too much to do with the religion of the present.

Written for The Better Way.

SPIRITUALISM AND ORGANIZATION.

SILAS TYRREL.—NO. 1.

As the advisability of organizing Spiritualism is being pretty freely discussed through the spiritualistic press at the present time, perhaps it will not be deemed out of place for me to offer a few thoughts upon this important subject. That some Spiritualists honestly believe that the very existence of Spiritualism depends upon its believers banding themselves into what is called a unitary body, so that all may be able to act from a single or common standpoint is doubtlessly true, and it is equally true that there are others who just as honestly believe that to attempt to organize it would only result in interrupting its natural manifestations and thus retard the mental and spiritual progress of mankind.

Now, if those who favor organization would state the precise thing they want—if they would point out the basis upon which they think it would be possible for all Spiritualists to unite and work harmoniously together—it might lessen the opposition which is now manifested towards the organizing movement, for the opposition is not much against simple organization as it is against certain principles which some Spiritualists demand shall be involved in it. That a spiritual institution can be organized that will be an incalculable benefit, not only to Spiritualists themselves, but also to all who may desire to investigate the facts or phenomena of Spiritualism is barely possible, but the chances are ninety-nine to one that after the institution was formed it would prove to be a curse rather than a blessing to humanity.

We have only to study the history of Spiritualism for the past 1,800 years to see under which condition (the natural or organic) it has done the best work and produced the ripest, richest fruits. The man of Nazareth and his immediate followers—whom Spiritualists generally concede were remarkable mediums—had no such organization as certain Spiritualists of the nineteenth century are calling for and which they seem to think is indispensable to the continuance of spiritual manifestations. It is a significant fact, however, that spirits produced the same or similar spiritual works through the organisms of Jesus and his disciples, which they are performing through the organisms of men and women of our own day and time. Nor were the spiritual currents checked, but rather increased in strength and power, in the very face of the most barbarous persecutions and martyrdom of believers, until Constantine the Great sought to marry Spiritualism (under the name of Christianity) to the State for base and selfish purposes.

But from the moment that corrupt monarch and the bishops whom he had corrupted, organized Christianity (Spiritualism) into an ecclesiastical or "unitary body," the manifestations of Spiritualism began to wane and continued to grow less and less, until at last the people became enshrouded in spiritual darkness and were compelled to depend for spiritual guidance upon the *ipse dixit* of the priest, who knew less about true spirituality than the people themselves. And in this benighted condition mankind were compelled to grope their way through the dark ages.

While spirit is never idle, but is always active—always seeking to make and prepare opportunities to outwork itself in and through the lives of human beings, it nevertheless must have the proper conditions to express itself clearly and truly, or immediate results will not be perceptible to the sensuous vision. While organization may disturb and obstruct the channels through which the spirits work, it can not effectually overcome and destroy the object or end to which they are working. Hence, at the proper time they seized upon Luther and used him as best they could to break the corrupt and despotic power of the Church, until he became fired with the ambition to become the head of another organic body. Failing to make Luther the instrument they desired, they tried other Protestant reformers, such as Calvin, Knox, Fox, Wesley, Swedenborg, and others, hoping to be able to redeem the religious organizations from their materialistic tendencies and to re-establish Spiritualism upon its Jesusonian basis. But alas! alas! these chosen instruments were not proof against worldly ambition, for they, too, aspired to become leaders and heads of other organized religious bodies. Thus, after working centuries to spiritualize the Church or Churches, the spirits were literally compelled to go outside of their influence to find the proper channels through which to hold communion with earth's inhabitants.

But no sooner was Modern Spiritualism born and fairly laid in its cradle, than we found some of its converts clamoring for organization. Nothing short of an organized institution analogous to the Church was satisfactory to them. But the spirits who had labored so long to open the channels of inter communication between the two worlds opposed it. No wonder, then, that honest, conscientious Spiritualists, in view of the past history of Spiritualism, distrust the utility of organizing themselves into any kind of a body—religious or scientific—that has a creed or formula to which everyone must subscribe before being acknowledged a Spiritualist in good standing.

In a recent issue of THE BETTER WAY two prominent Spiritualists—Prof. J. S. Loveland and Dr. Dean Clarke—gave us some of their thoughts relative to organizing Spiritualism. I say some because each seems to have held in mental reserve the one thought which to be the most thoroughly aired and fully understood by Spiritualists before any attempt to establish such an organization is undertaken. While they agree that Spiritualists should organize, they fail to suggest any basis upon which they think the organization could be successfully established.

In a paper entitled "The World's Fair: The Dilemma of Spiritualists," Prof. Loveland paints the situation of Spiritualists, relative to having Spiritualism represented at that institution, in rather somber colors. He expresses the opinion that they not only can not have such representation, but that they have no right to demand it. He then pictures Brother Hudson Tuttle and himself as approaching the committee with their credentials—the questions asked by that committee, and the answer which Brother Tuttle and himself are compelled to make.

But it seems to me that he has greatly overdrawn the picture. That Brother Loveland might feel justified in talking and acting before the committee in the manner he has described is possible, but I can not believe that Brother Tuttle would or could sympathize with his views, feelings, or actions. Is it a fact that the Spiritualists of the United States have no spiritual organizations? If it is then I have been sadly misinformed regarding the subject. When looking over our spiritual papers and reading the reports of different secretaries I have always supposed that they were reporting for bona fide organizations, and not for myths that had no existence. But why should Prof. Loveland speak so lightly of the authority of the body that elected him as their representative of Spiritualism at the Columbian Exposition? Is not that body a chartered institution, possessing the power to sue and to be sued in the courts of law? I have always understood it to be such, but may be mistaken. At any rate it is a properly organized spiritual body, and what better authority can the professor ask for? He may think that to be elected by a regular scientific body would confer greater honor upon him as its delegate, but that would not in my opinion justify him in playing the role before the committee he has mapped out. When asked by that committee "Whom do you represent? Have you any organization known as Spiritualism?" he could reasonably answer: I represent my constituents and my constituents are Spiritualists, subjects of the government of the United States, who are properly and legally organized and known as The Association of Spiritualists.

Such an answer would be satisfactory to any thinking, reasonable mind, because it would be in perfect accord with the credentials issued by that body and which its delegate would present to the committee of the Exposition. Therefore I fail to see the "disgraceful dilemma of Spiritualists," or the amazing check involved in their demand for representation, which Brother Loveland has so vividly portrayed in his article. But he says: "Private, selfish aims, a pandering to the lowest forms of ignorant credulity among us, on the part of the press and the platform, the ignoring through ignorance and superstition of the canons and methods of science have created the disjointed, anarchial condition of the Spiritualists of to-day."

The above seems to show pretty clearly what's the matter with Brother Loveland. Not being satisfied with simple spiritual associations, he is seeking to have Spiritualism organized upon what he regards as purely scientific basis. And I am sorry to say that there are Spiritualists who seem to favor the movement.

NEWS ITEMS.

French bishops have been directed to report to Rome the growth of Socialism in their dioceses.

A new anti-papal paper, the Araldo, will appear at Rome and energetically assail the papacy at every point.

The new chief rabbi of France urges Jews to love the republic, as the first government that has granted them liberty and civil rights.

Leo XIII says: "We notice with pleasure that the leaders of important industries have already studied the application of our encyclical, and that governments also have not been indifferent to it."

An exhibit from Alaska at the World's Fair will be collected under the auspices of the government's Indian bureau and geological department, provided Congress appropriates money for that purpose, as it is expected it will.

MINNEAPOLIS, MINN., October 24. The jury in the libel suit of Ignatius Donnelly against the Pioneer Press for $100,000 damages, to-night brought in a verdict, giving Mr. Donnelly $1.00 and allowing him $5.00 for counsel fees.

In Mexico, where at present it is impossible to get a divorce under any circumstances, Juan Mateos has introduced a divorce bill in the house of deputies, which is strongly opposed by the Catholic Church.

A Russian press censor permitted the following item to appear in a Moscow paper: "It is our opinion that Russia needs new railroads and will have them." For this the censor was suspended for three months and the editor fined £100.

The Rev. D. S. Phelan, editor of the Western Watchman, who keeps up a correspondence with Rome, says: "There is no telling at what instant the mob may storm the Vatican, assassinate the pope and desecrate the papacy's possessions."

Hioga, on the island of Hondo, Japan, has been almost entirely destroyed by an earthquake. Telegraph wires are down and particulars are hard to obtain, but it is known that a large number of lives have been lost. At Oskaka, a city of 350,000 inhabitants, 300 persons are known to have been killed and thousands of buildings destroyed.

The Ecumenical Methodist conference at Washington closed on the 20th ult. Bishop Keener said: "Go home; get rid of this doctrine of evolution that puts a bomb at the bottom of the Pentateuch and Moses that will blow you up if you don't get rid of it. If you can't get rid of the doctrine get rid of the men and the institutions that teach it, no matter how dear they are to you. They will blow you up if you don't."

At a dinner recently given the members of the press in New York, a journalist was called upon to reply to the toast, "An Independent Press." Knowing we had no independent press among the powerful papers of the nation, he for a long time refused to reply, but being insisted on to do so, said: "There is no such thing in America as an independent press, unless it is out in the country towns. You are all slaves, you know it, and I know it. There is not one of you who dare express an honest opinion. If you express it you know beforehand that it will not appear in print. I am paid $150 per week for keeping honest opinions out of the papers I am connected with. Others of you are paid similar salaries for doing similar things. If I should allow honest opinions to be printed in one issue of my paper, like Othello, my occupation would be gone. The man who would be so foolish as to write honest opinions would be out on the street looking for another job. The business of a leading journalist is to distort the truth, to lie outright, to pervert, to villify, to fawn at the feet of mammon, and to sell his country and his race for daily bread, or for what is about the same—his salary. You know this, and I know it and what foolery to be toasting an 'independent press.' We are the tools and vassals of rich men behind the scenes. We are jumping jacks. They pull the string and we dance. Our time, our talent, our possibilities are all the property of other men. We are intellectual prostitutes."—Ex.

PERSONALS.

Contributions accepted: E. A. L., J. C. P., H. A.

J. P. B. Would be pleased to hear from you occasionally.

E. W. C. We can not return your MSS. except you give us your address.

John Slater has returned to San Francisco where he holds seances at 708 O'Farrel Street.

A statue to Martin Luther is to be erected in Boston. Catholics will want Leo X. as a counter influence.

Miss Minnie Bertrand, organist of the Union Society, has returned to the city and was a welcome favorite on Sunday last at the services.

We can not publish all the articles sent us on organization, nor give any one more than one hearing. The majority of our readers demand this, and we must abide by the ruling power.

Hon. Sidney Dean, speaker for the Union Society for this and next month, is being entertained by Mr. and Mrs. Stowell during his sojourn in the city, and may be addressed at 108 Baymiller Street.

To Sir Edwin Arnold's lecture in New York $5 were paid for ordinary seats, and from $50 to $100 for boxes. Hon. Sidney Dean may be heard for considerably less, while his lectures *per se* are considerably better.

THE WONDERS OF BIOPLASM.

DR. J. R. BUCHANAN.

Bioplasm has everywhere the power which we see in the amoebæ of continually absorbing and vitalizing other matter, and also of forming from itself solid substances, or throwing off liquid or gaseous matter, and it is the essential element of all living bodies from which all structures of animals and plants are formed, owing its origin, so far as we can trace, to pure bioplasm, since it never originates from dead matter. Each species of bioplasm has different vital properties and capacities for forming different substances.

How the life residing in bioplasm determines the formation of muscle, bone, integument, nerve, etc., is still an unfathomable mystery, infinitely beyond the reach of physical science. We can learn only that life is an organizing power, working with a certain intelligence toward its own manifestation in matter. Our best conception of its nature is that which we derive from consciousness as we are living beings. But when we examine the bioplasm with the highest microscopic powers, enlarging diameters 5,000 times, we get an objective view of the working of this power as it displays itself in the bioplasm.

Dr. Beale says: "The component particles of the bioplasm evidently alter positions in a most remarkable manner. One particle really moves in advance of another portion. A bulging may occur at one point of the circumference, or at ten or twenty different points at the same moment. The moving power resides in every particle of the very transparent, invariably colorless and structureless material; for by the very highest powers, only an indication of minute, spherical particles can be discerned. Because molecules have been seen in some of the masses of moving bioplasm, the motion has been attributed to these. It is true the molecules actually move, but the living, transparent material in which they are situated moves first, and the molecules are carried by the current into the extended portion.

The movements of bioplasm are totally distinct from contractility as manifested by any form of muscular tissue, since they take place in every direction, and every movement differs from the rest."

Thus its vitality belongs not to an organism, but to all its particles, molecules or atoms independently. The psychic capacity of ants and many minute insects show that infinitesimal particles of living matter may have high psychic capacities.—Alcyone.

Notice to Subscribers.

☞ Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print **THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME.** If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

Correspondence.

New York, N. Y.

The question of the success of the society of Spiritual Research was thoroughly settled by the two large audiences that attended the services at Adelphi Hall the last Sunday in October. Mr. J. W. Fletcher was the speaker on both occasions, and has never been heard to better advantage. In the afternoon he spoke on "Bible Spiritualism," stating Spiritualists are the only people who believe the Bible; for from beginning to end it is but a record of spiritual manifestations which the present day only serves to repeat. Many evidences were cited, contrasted and presented in such a telling manner as to carry almost instant conviction. Then followed a psychometric seance, in which numbers of remarkable tests were given. In the evening, perhaps, the most representative audience of the season was present. President Robinson and wife, of the First Society, Mr. Walter Howell, who favored the audience with remarks, Daniel Coons, president of the Brooklyn Society, a sprinkling of distinguished literary and theatrical persons were among the number. The Fowler Trio (colored) furnished beautiful music.

In speaking of the lecture the New York Morning Journal says: "In treating this subject Professor Fletcher proved himself to be a warm advocate of cremation, for reasons, to say the least, remarkable. He said that while physiologists favored cremation for sanitary reasons, and theologians opposed it because it was the way they looked at things, an obsticle to the resurrection of the body. Spiritualists and Theosophists favored it for a much better reason. He said that after death the spirit is until the body decays and again becomes a part of the earth, more or less attached to the remains it inhabited. When at last the body is destroyed the spirit is entirely free, and not until then.

When the body is creamated the spirit is freed at once, and for this reason the professor urges that Spiritualists should always be cremated.

During November, W. J. Colville will speak every Sunday at 10.30 a. m.

A. E. Willis, Sec'y.

Since the summer vacation and my last communication to The Better Way there has been a decided improvement in the affairs of The First Society of Spiritualists in New York, which we predict will add much to its strength, and the popularity of Spiritualism in New York, as the weekly increase of newcomers signify. The society has changed its place of worship to a new and spacious hall in the elegant Carnegie Music Hall building, corner Seventh Avenue and Fifty-seventh Street. Mr. Henry J. Newton, the president, and Mrs. H. J. Newton, the treasurer, know no such word as fail in any undertaking they are interested in, and especially so when the subject of Spiritualist and Spiritualism is to be improved upon. They are veterans in the cause, whose word and honor is law that will honor any cause, and their lives seem devoted to the cause of Spiritualism, and they are always advocating its principles in some appropriate way, to sustain its principles to the skeptical world, that all may enjoy this beautiful religion from knowledge as well as belief. Mr. Newton has been president of the society eighteen years, and the society is one of the oldest in Modern Spiritualism. Mr. Newton announced in his opening address in the new hall, that the platform under the present management would always be supplied with the best talent that could be procured among our numerous talented speakers.

Last month Prof. J. Clegg Wright, the gifted orator and medium, occupied the platform to the satisfaction and delight of the society, and the applause of the many transient people who constantly fill the hall, testified that they appreciated the lectures. He speaks for the society during December. Mrs. Clara Banks was the speaker for November 1st, and will speak the two following Sundays, and Walter Howell the fourth and fifth Sundays of this month. Mrs. Banks spoke on the duties of Spiritualists, comparing the increasing growth with that of the Church in the past. The speaker was brilliant, and often loudly applauded.

At the meeting for manifestations in the afternoon, Mrs. Banks gave an experience. Mr. Walter Howell made a short address appropriate to the occasion, and Mrs. M. E. Williams intelligently discoursed on the principles of Spiritualism, and was fittingly applauded by the audience. Miss Maggie Gaule, of Baltimore, Md., gave an unusually large number of tests, and all were fully recognized.

In the evening Mrs. Banks spoke, taking as a text, "The second coming of Christ," the speaker handled the subject in a logical manner, that was frequently and loudly applauded. Miss Gaule gave tests that were satisfactory to the audience, and all fully recognized. Next Sunday Mrs. Clara Banks will occupy the platform at each service during the day. Patterson.

Prof. Van Horn writes that he has just closed his meetings at Arcanum Hall and has accepted a call to Indianapolis, Ind., where he will hold forth at Mansur Hall for a month, commencing Sunday, November 8th, at 11 a. m.

Boston, Mass.

October days are here in all their glory—the summer has gone and the harvest is ended. In the work of our great and true philosophy we should be comforted in all things, knowing, as we do, that we have that which is not built upon blind faith, but upon the rock of truth. In our city of spokes and its Hub we can boast of hosts of great and good souls working for the cause. Our winter campaign has opened more than encouraging. At the Boston Spiritual Temple, corner of Berkeley and Tremont streets, Mrs. R. S. Lillie is lecturing to excellent audiences, and holds them spellbound by her magnetic and spiritual eloquence Sunday after Sunday, with increasing desire to hear her at all times. This society is located in the heart of the city, directly in midst of churches and surrounded by the strongest of orthodox influences, but still is increasing in interest and numbers.

There are others here also. The Back Bay Spiritual Temple, corner Exeter and Newberry streets, a most magnificent structure and seldom excelled in beauty and design. It is located in the quarter of our fashionable churches, but stands like a bright and shining star in the firmament of Back Bay's other stars, shedding its rays of light to hundreds of souls, through inspired lips and valiant souls.

Many societies of lesser pretensions are flourishing here, and weekly circles are held here in many halls, which are well attended. The Ladies' Aid Society, Children's Lyceum hold their meetings Sundays, and with good attendance. Many excellent private mediums are kept busy here, and are successful in all the work and its merited compensation. Boston is highly favored with its present dispensation of the good things in this respect. To hear of the grand rendering of tests of the living presences of those gone on from the lips of such grand and noble mediums as Mr. Joseph Stiles, so long and favorably known to the thousands for his genuineness and correct delineations—is to dispel all doubts and fears and drive the terror of death away.

Mr. Edgar W. Emerson, too, is so favorably known to all, that his blessed administrations need no reference to the community. He is working with a soul in all his mission, and demonstrating beyond a doubt his high and holy mission of demonstrating immortality beyond a doubt. We have scores of mediums here doing such works in their avenues of private work among the many who go to hear the way of truth and life.

That staunch and noble soul and soldier of many battles for the truth, Mr. Luther Colby, is at his post the same as ever, and looks hearty and hale, and is firm as a rock. Long may he live and be blessed, is the wish of all.

The Banner of Light and The Better Way, accompanied by our other spiritual papers, find a prominent place in all our meetings in Boston and perused eagerly by the interested ones, and they are many.

The New Society of Union Spiritualists of Haverhill and Bradford is now giving lectures in Brittain Hall under new and favorable auspices. Haverhill should support one of the largest societies in our community, for there are hosts of good souls there who are firm believers and possessors of the truth.

W. L. Jack, M. D. Spiritualist.

Brooklyn, N. Y.

A very large and intelligent audience filled Bradbury Hall at the Progressive Conference on Saturday, October 24th, the meeting being called to order promptly with president Bogert in the chair. The first speaker, Mrs. Dr. Harvey, of Boston, compared Spiritualists of New York and Brooklyn with those of Boston and elsewhere, maintaining that Spiritualism after all was becoming popular, as the newspapers had stopped treating the subject in a ridiculous manner, and refrained from throwing slurs at us, yet for real, grand, intellectual ideas, the speaker could not help but say that New York and Brooklyn took the lead, and although the Brooklyn audiences were not so large in number, they certainly were larger in their liberality, as the work done for the spiritual-home movement went to show that we carried within our hearts the spirit of humanity.

Mr. Richardson followed with a few timely remarks, which are always well received.

Dr. Weeks then entertained us with some very interesting remarks on "Fraternal Brotherhood," in spite of the pessimistic mood he said he was in. Mrs. Rencuff-Palmer, a former co-worker of ours, but recently removed to Philadelphia, on taking the platform was greeted with a storm of applause, and spoke very intelligently on the organizations of our cause here, in Philadelphia, and elsewhere, saying that we still were pushing onward, and were just now beginning to realize that we stand as brothers and sisters together in this great cause, as she brought with her the heartiest greetings of the Woman's Spiritual Aid Society, of Philadelphia, to the Ladies' Home Auxiliary of the Brooklyn Spiritual Association, remarking that any time a delegate of our society visits the city of Philadelphia a most cordial invitation be extended to them to visit our society.

Mr. La Fumee succeeded Mrs. Rencuf in the same vein of thought, dwelling on the strength of united forces in work.

Mrs. Ruggles also spoke of the good work that had been done till now, in arranging and getting the home ready for occupancy, and proposed that we give a vote of thanks to Mrs. Walton for the donation of an organ to the home; also to Mrs. Lehrenkraus for the donation of a substantial stove for the same purpose, remarking that with all these kind wishes and good workers combined, the Brooklyn Spiritual Home can not fail of success. E. F. K.

Pittsburg, Pa.

If I mistake not I am indebted to you one dollar for renewal of subscription to The Better Way this coming year. Your paper is certainly deserving of extensive patronage. May your list of subscribers increase rapidly as the grand and holy influence of your paper as an educator is felt over the length and breadth of this land. We wish you all the possible success.

Hon. Sidney Dean has just closed a most successful month's engagement here with the Pittsburg Society. We regret to part with him. His logic, his eloquence and force of utterence together with his earnest, candid expressions drew to the Spiritualists' cause the most kindly considerations. He offends no one with unkind criticisms, but pleases the masses, as shown by the crowded hall at each service, and the attraction of earnest, thoughtful hearers, those who are desirous of knowing Spiritualism as a philosophy and a science. We are glad to observe the tendency of our people towards the truth which so forcibly teaches the true import of life, thus harmonizing our natures towards one another, encouraging pure thoughts and deeds, establishing a nobleness of character that will be invincible when scrutinized by a scoffing, predjudiced world.

Brother Dean has done a grand work here. He enforces the idea upon his hearers, which, above all others, Spiritualists should recognize, that their lives should be consistent with divine truth, and always exemplary. May he yet live many years to carry on the good work, is the prayer of his numerous friends everywhere.

Jennie B. Hagan-Jackson supplies the rostrum during the month of November. We bespeak for her a cordial welcome and a season of profit to all who will hear her inspired words.

C. L. Stevens.

Westboro, Mass.

Prof. J. W. Kenyon occupied our platform Sunday, October 18th. His subject for the morning discourse being "Why there is a Spirit World," and for the evening discourse the "Evidences of Immortality." Prof. Kenyon is master of the art of vocalization, and thoroughly scientific in his analysis of the basic principles in relation to the phenomena of spirit manifestation, which underlies the grandest philosophy the world has ever known. In his analysis of a subject so profound, there was positive evidence of spirit intelligence of a high order, acting through his mentality, and we feel free to say we believe it to have been one of the ablest scientific presentations of the truth ever given from our platform. And we wish we had been able to have taken it down word for word as it fell from his lips, that it might appear in the columns of The Better Way, for the benefit of its many readers. Professor Kenyon does not dwell in the ream of ideality, or float among the clouds of poetical fancy, and if he fails to reach all his hearers it is not through the lack of logical force, but it is possible some of his mental projectiles may pass over their heads.

Mrs. Julietta Yeaw, an old pioneer, and one of the ablest platform speakers of to-day, occupied our platform Sunday, October 25th. Our society is composed of a little Spartan band of workers, under the command of Captain C. P. Winslow, an old war veteran, as well as a veteran Spiritualist, and much credit is due him in his efforts to plant a spiritual oasis in this orthodox desert. We will draw this to a close by wishing increased success to The Better Way and the cause it represents.

Frank P. Marshall, Sec'y.

The Better Way being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

Minneapolis, Minn.

The Progressive Spiritualist Society has resumed the meetings Sunday, October 25th, which were temporarily suspended during my lecturing trip. We have a conference at 11 a. m. that we call the "Band of Harmony," and I give my lectures at 3 p. m. We had an attendance of sixty-five October 25th, which we consider very good for a beginning. My subject was "Jacob's Ladder."

When I began one year ago, in fear and trembling, I wrote out nearly all I had to say. Gradually I became less confined to my paper, till in April I used merely the written headings to guide me. But the addresses that I gave in Cassadaga, North Collins, Cleveland, Chicago, and Milwaukee were a grand drill for me. I speak wholly without notes, and can depend on what my spirit guides may give me. I expect to continue meetings in Minneapolis during the winter. In the spring I go on a more extended lecturing tour, as my father wishes me to do this. At present I am writing a small book on magnetism. I expect soon to issue the second edition of "Why She Became a Spiritualist," as the first edition is nearly exhausted. I write these particulars because many are interested in the missionary's daughter and wish to know how she is progressing. My delight and joy in Spiritualism are on the increase. Would that all could come into this glorious truth.

Abby A. Judson.

Little Rock, Ark.

Mr. W. E. Tobey, among other things, writes: The phenomena are the saving of Spiritualism. More mediums should be developed, and they should be cared for and protected by the spiritual societies. I do not believe a Spiritualist was ever made by reading. The fact of spirit-return and communication with mortals must be demonstrated to each individual that he may know that such is a fact. So many have said to me: "Well, I do not doubt but that you believe you have seen so and so, but was there not some way for you to be deceived? Of course, it would be much more satisfactory to experience these myself," and so on. Spiritualists are the people to sustain their papers, but, according to what I read, they are terribly lax in their duty in this respect. The effort now being made to establish spiritual schools is a good move, and I hope the wealthy Spiritualists will go down in their pockets. Think of the millions of Catholics won by early training, and it is the same with other religions. I always urge my Spiritualist friends to see that their children are kept free from Sunday-school theology and all other false teachings; to study nature closely until out of their childhood when they may be considered safe from the terrible enslaving effects of Churchism and disguising theology.

Canton, O.

Prof. Morphet, the alleged spiritualistic medium, gave a performance at the Grand Opera House, Sunday evening, October 25th. A large audience was present who watched eagerly to see some manifestations from the other world, but it is safe to say a more disgusted crowd never left a hall in this city. Some very cleverly executed tricks were performed, but in the opinion of those present, a large number of whom were avowed Spiritualists, they savored but little of genuine spirit power. The audience was not slow in manifesting their lack of approval of the proceedings, and when the last feat had been performed and the crowd got up to leave, a perfect howl of disappointment went up from all parts of the house. Spiritualists and honest investigators are therefore warned against running after flaring advertisements or hand-bills that accompany "Mr. and Mrs. Frederick Morphet" wherever they turn up. True Spiritualism recommends itself without trumpet sounds.

E. F. Bowman.

Butler, Pa.

We opened our winter's campaign on the 4th of October with Mrs. Helen-Stuart-Richings as speaker. Although we met with such strenuous opposition at the outset of our work, we are delighted beyond expression at the results. Mrs. Richings seems to be the right person in the right place, and she won her way into the hearts of the people at the very outset. Her brightness of manner, vivacity of speech, and superior intellectual ability won for her a little jealousy from some of the pulpits, so that people were warned against the errors of their ways from that source, and particularly warned against lending their presence or money to aid the devil in his works. But this had the usual result of a little free advertising, and, consequently, we had good audiences at each meeting. The good results proves themselves by the comments on the lectures by the public and press, and by the expressions of regret that Mrs. Richings' stay is so short. She has fed the hungry souls of the many who heard her with mental and spiritual food, and left them hungering for more. May God and the good angels bless her and protect her wherever she goes, is the desire of her devoted friend.

Mrs. J. W. Weeks.

Kansas City, Mo.

The Journal of the 13th ult. publishes the following: Last Sunday morning Rev. J. E. Roberts gave a rejoinder to Rev. M. J. Savage on the evidences of immortality. Last Sunday evening a trial of one form of evidence that bears upon the subject was given in the city that belongs purely to the department of chemical science, and as far as science can go a crushing argument in favor of Mr. Savage's theory.

In the presence of a multitude of people two photographs of some invisible personalities were taken in total darkness and afterwards exhibited by a stereopticon to the view of the Assembly. Here was a reversal of the known laws of photography and an extension of them over into the field of invisible cosmic relations. Will our modern wiseacres ever understand that the revelations of science are the revelations of God in this age of the planet?

Photographic Expert.

Watervliet, Mich.

The Spiritualists of southwestern Michigan will hold their next quarterly meeting at Wolcott's Hall, Watervliet, Mich., Saturday, November 7, 1891, commencing at 2 p. m., continuing over Sunday, November 8th.

Lyman C. Howe, of Fredonia, N. Y., is engaged as speaker for the occasion. The association takes pleasure in presenting him, knowing his great worth and power of pleasing an audience. Mrs. Woodruff, of South Haven, who is too well known to need words of praise, is invited to be present. A cordial invitation is extended to all. The Toledo & South Haven Railroad will sell tickets over their line at one fare for the round trip.

W. R. Sirrine, President; Mrs. A. C. Headly, Vice-president; H. Balfour, Secretary; Mrs. Lottie Warner, Treasurer.

Dayton, O.

Professor Lashbrook will minister to the First Society during November. Through his strong magnetic force we hope to infuse sufficient magnetic energy into the people to call them out. His arguments are very forcible, so much so that the audience actually applauded. We hope by thus stamping and clapping they have broken the ice so that the warm magnetic forces may flow to the speaker, so that he may return it ladened with truth.

Yours fraternally, Wm. H. E. Kates, Sec'y.

Cleveland, O.

Friday, October 2d, occurred the funeral of Miss Sarah Harris, who was a Spiritualist for many years. The services were held at the home of her sister, Mrs. Jane Standen, whose superior mediumship and sterling character have made her occupy a prominent place among the Spiritualists of this city. In fact these two sisters were among the pioneer supporters of our cause, and many manifestations of psychic intelligence and power took place in the home of their childhood in England before Modern Spiritualism, so-called, was known and while both were still under the influence of the Church. The services were conducted by Mr. Pope, and the discourse delivered by Mr. Hudson Tuttle, who presented the beautiful truths of our philosophy in a manner well calculated to cheer and comfort the bereaved relatives and friends, and which bore a marked contrast from the ordinary funeral sermon. The following gentlemen, all of whom are Spiritualists, acted as pall-bearers: E. G. Rose, Fred. Hayes, S. C. Meeker, Prof. H. Day Gould, C. Bird Gould, and Mr. Walker. The remains were placed in Woodland Cemetery. Miss Harris was born in Kent, England, and was eighty-five years of age.

C. Bird Gould.

Duluth, Minn.

A great work has been done in this city. Moses and Mattie E. Hull spent the month of October here. The meetings grew larger until the very last. 106 extra chairs were brought into Odd Fellows Hall the last night, and still the audience could not near all be seated. Many went away for want of standing room. The best and most intelligent people in the city turned out. The three daily papers gave splendid reports all the way through.

A society of about eighty members has been organized. Mrs. Judge McGindley is its president, and Mr. R. C. Mitchell, for twenty years a leading editor, is secretary. They have already opened correspondence with lecturers and mediums, with a design of keeping the spiritual pot boiling. Mr. and Miss Hull are to return in March. The society is anxious to engage them by the year, but at present March was their only unengaged month until after the campmeeting season. Good speakers and mediums wanting engagements are requested to correspond with R. C. Mitchell. Mrs. George W. Sherwood was instrumental in bringing all this good work about. This shows what one determined person can do.

R. S. Ensign, M. D.

St. Louis, Mo.

The society at this place has enjoyed the lectures of Mrs. Hagan-Jackson, and it being her third engagement here, she has endeared herself to the members as shown by the resolutions adopted at the close of the October Sunday meeting:

Whereas, during the past month we have listened with interest and profit to the intellectual spiritual lectures delivered by and through Mrs. Jennie B. Hagan-Jackson, and being benefited and instructed thereby, we recognize in her qualities of personal worth as well as ability, we therefore desire to tender her a memento of our kind appreciation. Therefore be it

Resolved, that a vote of thanks be given to Mrs. Hagan-Jackson by this society for the instructive and entertaining lectures given by and through her, and we cheerfully recommend her to other societies as a superior lecturer, worthy of their support.

Resolved, that wherever her lot shall be cast, we shall ever hold the memory of her efforts here and her personal worth in loving remembrance.

Moses Hull is our speaker for the month of November, and Mrs. Adah Sheehan for December. Meetings at Howard Hall, corner Garrison and Olive Streets every Sunday at 2:30 and 7:30 p. m.

M. S. B.

Salt Lake City, U. T.

Mr. John Stubbs, secretary of the Progressive Spiritualist Society, writes that the friends meet every Sunday evening at 7:30 at their "Temple." Lecturers and trance mediums passing through are requested to leave their address and terms with the above, or the president, Dr. Rice. The aims of the society are to encourage the development of Mediumship to propagate the philosophy of Spiritualism and to attract from all sects converts. The last two speakers were Mr. J. Stubbs and Mrs. A. E. Donay, a trance medium.

Quincy, Ill.

The lecture last evening by Mrs. Dr. Marguerite St. Omer, of London, England, was very well attended in Faxon Hall. Her lecture was very instructive, being her personal experience, from a religious standpoint of view, in the so-called Christian Churches and her final belief in spirit-communion and spirit-return. The tests she gave were very direct and good proof of spirit-presence. As a psychometrist, her readings are pronounced the best we ever saw. She will lecture again next Sunday evening and give slate-writing in public. She can be consulted at Quincy House this week, and give private sittings.

Dr. Briggs.

Testimonial.

B. F. Poole, Clinton, Iowa.

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WAS ABRAHAM LINCOLN A SPIRITUALIST?

war years, will be a startling revelation to all Americans. [illegible] Private Secretary did not know of this fact. What will the world say when this statement is proven? Therefore, this book is one of two considerations: A damnable conspiracy or the most startling historical information of the Nineteenth Century! Which? [illegible] Sixteen illustrations and frontispiece, after Carpenter, from life. A splendid specimen of bookmaking and a quick and easy seller for agents. Based on truth and fact, regardless of creed. [illegible] Address,

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Women's Department.

Written for The Better Way.

The Dying Child.

ST. JULIAN.

Oh, take me, mother—let me rest
My head upon thy loving breast!
I'm weary, mother, oh, so weary,
All around seems dark and dreary.
Yet nay, there's light—I see bright angels
Hov'ring near and o'er my bed.
So weep not, mother, I'm not dying—
Count me not among the dead!
And see, oh, see the pretty flowers,
Blooming as in angel's bowers.
That must be, oh, heaven above,
For all seems harmony, sweet love.
And look, oh, darling mother, look!
An angel bright now holds my hand.
It cannot be—must I then leave thee—
They beckon me from yonder land.
I feel thy tears, oh, dearest mother,
But all around seems sweetest bliss
'Tis heaven—farewell, blessed mother,
'Tis now I feel an angel's kiss!

Written for The Better Way.

IDEALITY MATERIALIZED.

MYRA F. PAINE.

In THE BETTER WAY of October 17th our brave Allie Lindsay Lynch suggests that our department might be devoted more particularly to reforms in general, and I felt like saying amen to that, for I had been thinking for some little time that our "ideal men" had occupied time and space enough, and a little effort in the direction of materializing those ideal men would seem to me to be more to the purpose, for, sure it is, it will take more than one generation to bring forth those glorious ideals that our sisters have been picturing, and while we are talking and writing and dreaming, men continue to be made after the old pattern.

After reading Sister Allie's article and sending out all my most sympathetic thoughts to her as she "beards the lion in his den" among her orthodox friends (I've been through it all, so I know just how she feels), I came to the article by Lois Waisbrooker, that veteran reformer who always hits the nail on the head, and I thought she has struck the key-note to this whole business of reform, and I wish everyone would read that article carefully "Concessions to Church Ideas."

Some of the thoughts she brings forward are startling, unless it has been brought to your consciousness before; but is it not truth?

Those of us who have come out of the Church into Spiritualism, know just how hard it has been to keep clear of those old dogmas which were born and bred in us and are as much a part of us as our names. We have, indeed, been fortunate in having our eyes opened to the truth while still in the form, but many of our dearest friends have gone into the spirit world totally blind to the light which is ours, and, clinging tenaciously to their religious faith, will be just as unwilling to own themselves mistaken.

Death has not changed them at all, they believe just what they did before and will enjoy just what they enjoyed before. Those who enjoyed the old songs of trust in Jesus will enjoy them still, and will gather closely around those sensitives who have not yet been taken in charge of and thoroughly guarded by more unfolded wisdom-spirits. Lois explains this law clearly, but there is another thing that this subject has brought to my mind, and one which ought to be better understood.

This is in regard to visiting mediums for communications.

A few years ago a lady, claiming to be a Spiritualist and yet a member of the Episcopal Church, said to me: "I don't see why a person can't be a Spiritualist and a Church member too—they teach just alike."

I said, "Your experience has been quite different from mine. I have been told from my very first investigations that my Church teachings were false, and from the time I was convinced spirit communion was true and accepted it as truth, I had no further use for the Church."

She said, "Oh, I wouldn't listen to a spirit who said my Church teachings were false." I said, "I care more for truth than for Church." I could never give that lady a satisfactory sitting, and finally told her I should never be able to do so, and tried to explain to her why, but I don't think she ever understood it. She has since then passed into spirit life and has come back bemoaning her ignorance.

People visit mediums to hear from their personal friends, which is very natural, and they are always sure their friends will tell them the truth and the whole truth, never stopping to think that they are just exactly what they were and as they were when they left the body, and if they did not come back the same how could they be identified. They will know no more of spiritual law than they knew here and no more of our philosophy. The sitter goes away satisfied if mother comes and tells her to stick to her Church and trust in Jesus, and if she would tell her anything different she would not believe it was her mother and would not listen to it.

It is not spiritual truth or lessons in the philosophy of life that people seek, and many times they show plainly that they are quite disgusted if some of the mediums' own guides, who are sent to earth especially as teachers, bring them some lesson or instruction for their spiritual growth and unfoldment. They would be much better satisfied if mother had told them how many teeth the baby had.

This is not the case with investigators alone, but those who boast of having been Spiritualists for thirty or forty years are still right there and see no harm in bringing our sensitives into the magnetic aura of Church spirits to be controlled to give forth the same teachings which we know to be false, but which they have not yet outgrown.

It is on the same principle that our Spiritualists send their children to orthodox Sunday-schools.

They don't see any harm in it. They haven't learned enough of the law that governs these spiritual forces (because they don't care for philosophy—phenomena is enough) to understand that they are drawing and holding those Church influences, and building a wall that is often impenetrable by those who would gladly bring us more wisdom.

Thus are professed Spiritualists putting obstacles in the way for the furtherance of the cause they hold dear. When they get ready to learn something and will seek teachers from the spirit side who have been there long enough to be competent to teach truth, unbiased by the mistakes and prejudices of earth, they may hear many things that conflict with their old ideas, and more and more things that they do not already know. Very few of us have yet penetrated a long distance in the realm of truth.

A Parker, a Paine, a Phillips, a Garrison, a Denton, and scores of others denounced error and proclaimed truth here, to be ostracized and condemned because of the unpopularity of the truth they brought.

But they sowed seeds which have taken root, and we to-day are reaping the harvest. They have not ceased from their labors, nor will they while error remains dominant over humanity. I think there are comparatively few who comprehend the conflicts going on in the spirit world.

Conflicts do not end with this state of existence, and we should hold ourselves in readiness to receive instruction from those who have been leaders in the reform movements of the past, knowing they have led the race thus far out of the wilderness of barbarism, we may trust them to continue the work, and if we will only keep the doors open and give them a chance, we may be able to work our way into true civilization after a while. We are a long ways from it yet.

The latter part of Sister Lois' article is a sermon in itself. We see every day this "scattering of the seeds of human weeds."

But my article is already too long, and I must forbear with only the expression of a hope that Spiritualism may be able to step onto as high ground as any upon which wisdom-spirits may plant their light. We shall be weighed in the balance and must not be found wanting.

Written for The Better Way.

WHERE'S THE HARM.

MRS. F. A. LOGAN.

Lois Waisbrooker again alludes to our singing of the hymn "All hail the power of Jesus' name" as though it was almost an unpardonable sin to sing such a hymn in our spiritual meeting. Now, that our fathers and mothers have progressed out of Churchianity, undoubtedly they are beyond creeds and dogmas, but not beyond harmony of sounds as the melody and rythm of the spheres. And as the little lady alluded to is none other than Mrs. C. D. Pruden, a highly endowed and earnest worker, emotional and spiritual, and I have yet to learn that those whose very presence in a public capacity is like oil upon the troubled waters, or like dew upon the withered flowers, whose very soul-light illumines and softens the hardest heart, is not doing just as much good in their capacity as is the radical independent thinkers in their line.

I tell you, Sister Lois, if all spiritual leaders could hold the forces of their own spirits in harmony and love, all under their ministrations would sooner or later become Spiritualists, and the contending forces, even in the spirit world, would learn wisdom from their overmastering, all-powerful symphony. Silent in its working, yet radiant with the gleamings of crystal tear-drops from sympathetic souls, blest and purified since that memorable day, in which the hymn was sung in our meeting, has from time to time appeared in the spiritual press of our country. I may be pardoned if I hold two of the speakers, on that occasion, up to view. The first, a middle-aged lady of merit and great popularity as a lecturer and author, had much to say against God or advocated a no-God theory. Her words were clear, concise, and cutting and elicited applause, but how did they fall upon the hearts of the audience? It was as if a cold, wet blanket enshrouded everyone of us, but as quick as magic all hearts were softened to tears when the little lady made her first public speech, and closed by thanking the president for instituting meetings where all had such perfect freedom to express their thoughts, and exclaimed that it was her first speech in public, but should not be the last.

The same inspirers, "thank God" and the angels, are keeping her in the harness, thrilling mankind with truths immortal. We deplore, perhaps, with as great intensity as Sister Lois, the wrongs existing, socially and spiritually, in this and the spheres, yet we can but feel that if the people were spiritualized, all and everything would be equitably adjusted.

Quoting Sister Lois' words, "Study natural law and leave Jesus out of the question; then use the time and money now used in trying to save such as are 'born damned' to destroy the causes which produce such results."

We have no doubt that the strong-minded, talented Lois could raise thousands and, perhaps, millions for this purpose, which is a commendable and laudable one, if she would make this her sole object and aim, if she could present a reasonable basis on which to lay the foundation upon which to build. At the same time ill-begotten children who are struggling with an existence should not be thrown to wild beasts or left out in the cold, while Lois and other great and wise thinkers are devising ways and means for a more perfect generation. Let the Jesus-worshippers take care of the little waifs in his name or in the name of any good man or woman, without condemnation or fault-finding from those who feel that they have a higher mission. So, my dear Sister Lois, we will sing and continue to sing every Sunday morning at 11 a. m., in St. George's Hall, 909½ Market Street, San Francisco, in the same old place, the same old hymns, if we feel like it, that will harmonize the elements through which the dear departed often come, not only in trance and inspiration, but sometimes in materialization, not for amusement only, but for instruction.

STRAY THOUGHTS.

Preachers are not always thinkers or truth-seekers. Many are but advocates of an opinion or champions of what they believe to be true.

Iconoclasm is spiritual robbery, except a substitute be given immediately. Spiritualism is not iconoclastic, for it builds up constantly and reconstructs the old, adding new life to everything. No true Spiritualist can be an iconoclast.

We know less and less the needs of human reform as we learn our own needs for self-reform. This finally reduces us to the belief that all there is of Spiritualism to build on as a worldly organization is its phenomena, leaving man to build himself up on his individual philosophy.

We sometimes feel a truth within us which we can not clearly define, because we do not fully comprehend our own natures. Self-study aids the soul to assert itself better, and through the latter comes forth the truth in its simplest and purest guise to our own and others' gratification.

John Nicolay, of Washington, D. C., who was President Lincoln's private secretary and confidential friend, says that the widely published statement that Mr. Lincoln was a Spiritualist is untrue. He says the martyred president took an interest in the subject of Spiritualism, but did not believe in it.

It is pretty hard to induce people to accept the fact that a man does not believe that in which he takes an interest—especially not when this interest extends so far as to act on the information given through this source. None but a fool or an idiot would do that, and the gentleman above named should change his opinion concerning his old employer.

Baron Du Prel, of Munich, says: "Spiritualism must be investigated by science." As a philosophy or a religion can not be investigated by science, and only that which is a fact or a truth in itself can be thus investigated, Spiritualism must not recede from its foundation of fact and become something else. The body of men or women that organize with a declaration of principles, be they ever so grand, will simply add a new sect to the world's list of sects. Spiritualism remains where it was before. It does not go with the mortal organization. That disconnects itself from Spiritualism. Spiritualism is a science and needs no declaration on or through which to present itself to the world. Would astronomers or geologists press their claims encumbered or embellished by a code? Such organizations deal in facts. Let Spiritualism do likewise.

CAN SPIRITS SETTLE IT?

To the Editor of The Better Way.

I mean when the controversy as to who wrote the plays of Shakespeare is relegated to communicating spirits, will their say-so satisfactorily settle the question? I see that one of your clever correspondents, writing on this subject, has clearly indicated the difficulty arising from any such reference. How can it be determined by ordinary mortals who the personality of the excarnated individual really is, provided he wishes to keep himself *in cog*? The power to determine the identity of spirits controlling unconscious media is given to but few.

Again, how can spirits settle this question when speaking through one medium, however intelligently, another medium elsewhere voices in an equally able manner totally dissimilar views?

Whoever had any experience in these matters know that fatal discrepancies, not to say misstatements, occur on the part of various parties behind the veil, touching their testimony on any historical or otherwise important question where great interests are involved. Therefore, submitting this matter to what might be said to be irresponsible or outside parties, in nowise settles this question.

INQUIRER.

MEETINGS.

NOTICE:—Secretaries of societies will please forward us the names, place and hour of meeting of their societies if not represented here; also all changes of time of meeting, place and officers, so as to make this directory as accurate as possible.

Boston.—Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at [illegible] Mrs. Dr. Heath, conductor. Office, Hotel Edmunds, 36 Shawmut ave.

Berkeley Hall, corner Berkeley and Tremont streets. Public meetings every Sunday at 10.30 and 7.30 p. m.; Instruction in spiritual science Tuesday, Thursday and Saturday at 7.30 p m.

First Spiritual Temple, corner of Newbury and Exeter streets. Meetings every Sunday at 11 a m and 2.45 p m.; Wednesday evening social at 7.45. F. H. Bingham, Jr., secretary, 477 State street.

Eagle Hall, 616 Washington street. Spiritual meetings at 10.30, 2.30 and 7.30. F. W. Mathews, conductor.

Alpha Hall, Essex street; services every Sunday at 10.30 a m, 2.30 and 7.30 p m; also Thursday, 2.30 p m. Dr. Lila M. Hughson, of Clarendon street, conductor.

Rathbone Hall, 694 Washington street; meetings every Sunday at 2.30 and 7.30 p m.

The Ladies' Industrial Society meets weekly, Thursday afternoon and evening, cor. Washington and Dover streets. Mrs. Ida P. A. Whitlock, president; Mrs. H. W. Cushman, secretary, 7 Walker street, Charlestown, Mass.

Brooklyn, N. Y.—The Brooklyn Progressive Spiritual Conference meet at Bradbury Hall 290 Fulton street, every Saturday evening at 8 o'clock. President, Saml. B. Bogart.

Spiritual meetings at Bradbury Hall every Sunday evening at 8 o'clock. S. B. Gordon, President.

The Ladies' Home Auxiliary meets every Friday afternoon at 2 o'clock at Bradbury Hall. Mrs. Lucie F. Weller, President.

The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 290 Fulton st., where all are welcomed. Daniel Coons, Vice-Pres.

Children's Lyceum, meets Sunday afternoon at 3 o'clock at Bradbury Hall, 290 Fulton street.

Buffalo, N. Y. The First Spiritual Society meets every Sunday in A. O. U. W. Hall, corner Court and Main streets, at 2.30 and 7.30 p. m. Wm. F. Pfeiffer, president; H. Eaton, secretary, 234 Franklin street.

Cincinnati, O. The Psychic Research Society meets every Sunday afternoon at Douglass Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10.30, and in the evening at 7.30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

People's Spiritual meetings every Sunday, 2.30 p m, at the American Health College, Fairmount. Good music. Free admission. Free discussion. All come.

Chattanooga, Tenn. The First Spiritual Church meets every Sunday at 7.30 p. m., at Poss Hall, 820 Market street. R. E. Hunter, secretary.

Chicago, Ill.—P. O. S. A. Hall, corner of Washington boulevard and Ogden avenue, Mrs. Cora L. V. Richmond, speaker, at 10.45 a m and 7.45 p m.

The People's Spiritual Society, under the supervision of Mr. Jenifer, will hold services at Bricklayer's Hall, 93 South Peoria st., at 2.30 p m.

Services each Sunday at 2.30 and 7.30 p m at 681 West Lake st. A. H. Williams, president.

The First Spiritual Culture Society of Chicago will hold a meeting at 2.30 p m in the hall 11 North Ada st.

The Philosophical Spiritual Society meets at Arlington Hall, Indiana ave. and Thirty-first st., at 10.45 a m.

The First South Side Spiritual Society will hold services at 77 Thirty-first street, at 2.30 p m.

Chelsea, Mass.—The spiritual Ladies' Aid hold meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Mrs. L. M. Dodge, secretary.

Columbus, O.—The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening.

Cleveland, O.—The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

Colorado City, Colo.—The First Spiritualists Society of Colorado City will hold services every Sunday at 3 p m.

Dayton, O.—The First spiritualist society meet every Sunday in Grand Army Hall, 25 and 27 N. Main street, at 10.30 a m and 7.30 p m. Good speakers, seats free. Wm. E. E. Kates, secretary, 120 West Fourth street.

Detroit, Mich.—The People's Progressive Spiritual society meets every Sunday at 10.30 a m and 7.30 p m, at [illegible] Miami ave. Speaker for October, Lyman C. Howe.

Fitchburg, Mass.—The First Spiritualist Society meet every Sunday afternoon and evening.

Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7.30 in Kennedy's Hall.

The Progressive Spiritualists Society meet every Sunday at 10.30 a.m. and 7.30 p.m. at Elks Hall, 38 N. Ionia street. Also on Thursday night at 7.30.

Mrs. E. F. Josselyn, Pres.

Indianapolis, Ind. The Mansur Hall Association of Spiritualists meet every Sunday at Mansur Hall, corner East Washington and Alabama streets, at 3 and 7.45 p m.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10.30 and in the evening at 7.45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, Ky.—The First spiritualist church meet Sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Association meet every Sunday evening at 7.30 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10.30 a m and 7.30 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 220 2nd avenue, south. Mrs. C. D. Pruden, Pres.

Minneapolis Progressive Spiritualists meet every Sunday evening at 7.30, at 624 Hennipin avenue, Lecture and tests. Miss A. A. Judson, Pres.

Milwaukee, Wis.—Liberal Club meet every Sunday evening at 210 Grand avenue.

National City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth Street at 10.30 Sunday mornings and Tuesday evenings at 7.30. Lyceum 9.30 Sunday mornings. Mr. Herbert S. Dimock, president; Mrs. Mary I. Dimock, secretary; Mr. F. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10.45 a m and 7.45 p m. Henry J. Newton, President.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 161 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited. J. B. Saines, president, 20 Broadway.

The Society of Ethical Spiritualists meets every Sunday at Knickerbocker Conservatory, 44 west 14th street, at 10.45 a m and 7.45 p m.

The Spiritual Research Society meets Sundays at 2.30 and 7.30 p m, for the discussion of Spiritualism, Theosophy, and all psychical questions. Mr. J. W. Fletcher and other prominent speakers will appear at each session.

Arcanum Hall, 57 West Twenty-fifth Street, N. E. corner Sixth Avenue. Spiritual services held every Sunday at 3 and 8 p. m.

New Orleans, La.—The New Orleans Association of Spiritualists meet at their hall 80 Camp street, every Sunday evening at 7.30. J. W. Allen, President.

Oakland, Cal.—The Mission Spiritualists meet every Sunday at Native Sons' Hall, 918 Washington street, at 2 and 7.30 p. m.

Omaha, Neb.—First Society of Progressive Spiritualists of Omaha holds meetings every Sunday at 2 p. m., at Marathon Hall, corner Twenty-fifth Avenue and Cuming Street. Mrs. Julia E. Montgomery, president; Geo. O. Richardson, secretary.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10.30 in the morning and 7.30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres.

Keystone Spiritual Conference meets every Sunday afternoon at 2.30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2.30 p. m. Conference and Lyceum. Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7.30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Pittsburg, Pa.—The First Spiritualist Church of Pittsburg has lectures every Sunday morning at at 10.45 and in the evening at 7.45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st. Sunday at 10.30 a m and 7.30 p m; social conference at 8 p m.

Santa Cruz, Cal.—The Unity Spiritual Society holds meetings every Sunday at 11 a. m. and 8 p. m. at Beulah Hall over Santa Cruz Co. Bank, Pacific Avenue. Sociable every Wednesday evening.

Westboro, Mass.—The Spiritual Association meet every Sunday evening at 7.30 in Henry Hall, south street. Frank P. Marshall, secretary.

Washington, D. C.—The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennsylvania avenue, every Sunday, from October till June, at 11.30 a. m. and 7.30 p. m. Lyceum at 10 a. m. Goff A. Hall, secretary.

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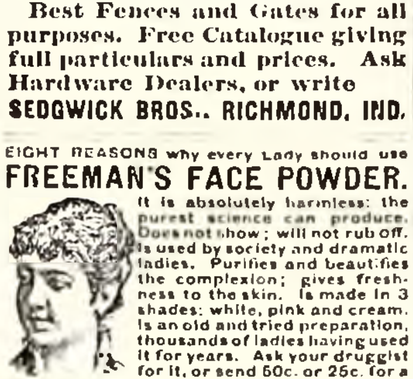

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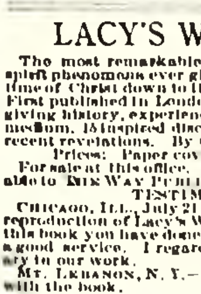

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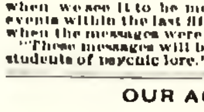
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TESTIMONIALS.

CHICAGO, ILL., July 21 '91.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work. MOSES HULL.

MT. LEBANON, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.

MT. LEBANON, N. Y.—Sparkling with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.

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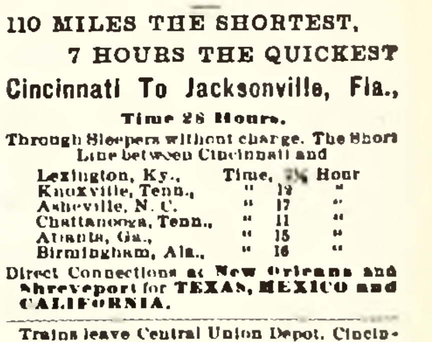

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TOPICS OF THE TIME.

CHARLES CROMWELL.

The deep distress which is prevailing in Russia has been intensified by the sharp frost which inaugurated the winter there. Although the newspapers are forbidden to discuss the already existing famine, the Novosti declares that fully 20,000,000 creatures are without food, and with but little prospect in sight to obtain any. It declares that fully four times the amount of the recent loan extracted from France is needed to keep them from starving. The impossibility of getting this has stimulated an increase of prices on food, and reports picture Russian usurers and traders going about buying hair from the heads of poor girls for a few shillings, exchanging food for almost indispensable household articles. What the outcome of these circumstances will be, no one can with certainty predict. Careful followers of foreign affairs through the European papers predict a civil conflict. There have been a few outbreaks already, directed ostensibly against the Jews, but in reality expressing an intense excitement against the native Russian officials, traders and usurers, to whom the peasants attribute the cause of their suffering. Russian exiles in London state that the conditions of seven-eights of rural Russia is far worse than that of rural France on the eve of the Revolution. They look for a reign of terror this winter, which will exceed all the annals of excesses and horrors. The foreign correspondent of the Times says: "In the presence of these grave menaces of starvation, civil war, and regicide which blacken the Russian horizon, it is felt to be useless to multiply speculations upon the general European situation. For years it has been a commonplace of international politics that Russia held the key to this situation. This is true now in a new and startling sense. The magnitude of the domestic evils, which are ready to descend upon her, fairly awes outside Europe. No one knows what is coming. But it strains credulity to imagine Russia plunging into war with this terrible intestinal malady rotting her vitals. More likely armed Europe will stand still to watch these tragic developments burn themselves out. It may be that some later stage of Russia's home horrors will set Europe rocking in the convulsions of war, as did the French Revolution, but it passes the power of diplomatic foresight to discern, much less provide against, these possibilities."

* * *

One of the most refreshing signs of the waning of that conservatism which has fought so hard against the admission of women into our highest educational institutions is the reported expression of a prominent instructor in Yale. It will be remembered that Miss Coit, of New London, submitted to the examination of this college last June, and successfully passed it. This created quite a public discussion, which was taken up by the faculty and college corporation. Conclusions arrived at are not positively known, but one of the faculty, when questioned about this matter, replied: "There is no thought whatever, and no probability that there will be a thought, of admitting women to study in the same classes as the men. But there is every disposition—indeed, a great desire—to open the doors of the university to them on equal terms. Without any disparagement to the various seminaries in the country, it is certain that no girls' school could offer the advantages possessed by Yale University. Nothing is needed but the money. President Dwight said to me at last commencement that he would be pleased if Yale could establish a woman's annex." It may also be interesting in connection with this to note the Supreme Court of Michigan has delivered its decision that a woman may legally perform all the functions of a county clerk. The case was that of Miss Marguerite Burr, of Flint, who, in the regular course of her duties, issued a writ of attachment. The legality of the act was questioned on the broad, general ground that a woman can not act as county clerk. The Supreme Court, however, holds that the choice of a deputy by a county clerk is not limited by race, sex, color, or age, as the office is wholly ministerial. While in New York City the lectures on "Law for Women," under the auspices of the University of New York City and the Women's Legal Educational Society, will begin Monday, November 2d, in the university chapel. The lectures are designed to afford women an opportunity of acquiring legal knowledge without the necessity of taking the full course required for candidates for admission to the bar. Dr. Kempkin, it is expected, will not return to this country, having accepted a position at the University of Berne. The Ladies' Legal Society has secured as lecturer Prof. Christopher G. Tiedeman of the Law Faculty of the University of New York.

* * *

In an address by Dr. V. P. Clayton, the Republican postmaster of Columbia, to the negroes of Barnwell County, S. C., last week, he advised thorough independence of all political parties. He took the position that the interests of the colored race were identical with those of the white; that race-antagonism should subside, and that cooperation would establish the best results. Condemning the present state of political affairs, he said that within the past forty-eight hours he had been told by an intelligent, highly educated and moral colored man that he and the class of which he was a representative took no interest in the affairs of the party in this State, for the reason that to do so would imperil their moral standing and subject them to suspicions that would destroy their prospects for future usefulness to their race and their country. "If I mistake not the signs of the times, the time for effective action on your part has come, and he who would be free must himself strike the first blow. Are you equal to the opportunity? I believe you are, and now call upon you to show whether or not you are worthy of a better fate than that which now encompasses you. Our Republican theories look well on paper, and it would seem that none could be so obtuse in intellectual or moral discernment as to place any obstruction in the way of so happy a consummation. But, alas! still there is not only stolid indifference but active opposition on the part of many of both races against any settlement which does not leave either the white or the colored man on top. There is only one remedy for this sad state of disquietude—this mutual disgust and hate—and that is an appeal to the gospel of love."

* * *

W. W. Story, the life-long friend and companion of the late James Russell Lowell, paying a strong, loving tribute to his memory in some verses in Blackwood's Magazine, which I transcribe:

Friend of my childhood, boyhood, manhood, age,
How can I fall thy bitter loss to mourn,
That from the book of life its glowing page,
So filled with golden memories, has torn?

No! no! those memories still remain—more sad—
That they are now but silent dreams that rise,
Faint phantoms, once so real, living, glad,
Now only to be seen through tear-filled eyes.

Ah! of Truth's temples gone are nearly all
Of its strong props, by cruel death o'erthrown;
And now, like some weak pillar near to fall,
Amid the wreck I stand almost alone.

We roamed together through the fields of play,
We strove through life as strenuous friends and warm;
No doubting shadows in our pathway lay,
Nor o'er our friendship swept one passing storm.

Shoulder to shoulder, heart to heart, through life
We went; ne'er asking which was best or first,
Unknowing envy, jealousy, or strife,
Sure of each other—through the best and worst.

Fame, honor, fortune crowned thee with its wreath;
Justly the world to thee adjudged its prize;
But simple, heedless of its flattering breath,
Thy path was onward with uplooking eyes—

Onward through life, strong, earnest in the fight
For freedom, duty, justice, all things good,
Sowing brave words, high thoughts, for Truth, for Right,
And unseduced by all Life's siren brood.

Nature, to thee the poet's power bestowed,
A genial humor, and a trenchant wit,
That now like mild heat-lightning gleamed and glowed,
Now with a sudden flash Life's center hit.

All the great gifts that lavish Nature gave
By study, culture, art, were trained and formed.
As scholar, poet, critic—gay or grave—
The world to thee with heart responsive warmed.

Thy loss, not I alone, a nation mourns,
The double nation of our English speech,
Where'er the illuming light of letters burns,
Where'er brave words and noble thoughts can reach.

Grateful I listen to the generous strain
Of praise and grief that through the whole world rings—
But ah! what hand like thine will wake again
The glad, old music on my broken strings?

* * *

The readers of THE BETTER WAY will be interested in the following brief account of one whosed noble labors have not alone blessed earth, but did not terminate even with his earthly career—Michael Faraday, which is condensed from Murray's Magazine. The story of his life is full of interest, and of that kind of interest which appeals especially to Englishmen. His father was a blacksmith, and so far as Michael could remember, a man of no unusual abilities. Having a family of ten children, he was naturally unable to give them a liberal education. "My education," says Faraday, "was of the most ordinary description, consisting of little more than the rudiments of reading, writing, and arithmetic at a common day-school." At the age of thirteen he was apprenticed to one Riebau, a stationer and bookbinder, where he was at first employed as an errand boy. In after years he never forgot his early occupation, and always evinced a kindly interest in newspaper boys. "I always feel a tenderness for these boys," he once said to his niece, "because I once carried newspapers myself." He was afterward engaged as a bookbinder, and duly served his apprenticeship. Some thirty years later, when Faraday had achieved a European reputation, he one evening took Prof. Tyndall by the arm, as they were leaving the Royal Institution, and said: "Come, Tyndall, I will show you something that will interest you." They walked northward, and at length reached Blandford Street, when, after a little looking about, he paused before a stationer's shop, and then went in. "On entering the shop," says the professor, "his usual animation seemed doubled; he looked rapidly at everything it contained. To the left on entering was a door, through which he looked down into a little room, with a window in front facing Blandford Street. Drawing me toward him, he eagerly said, 'Look here, Tyndall, that was my working-place. I bound books in that little nook.'" But though engaged in binding books, he tastes and longings were elsewhere. Trade he hated, while science he loved. He eagerly devoured the scientific works which came under his notice in the pursuit of his calling. "At the age of thirteen," he writes to M. de la Rive, "I entered the shop of a bookseller and bookbinder, remained there eight years, and during the chief part of that time bound books. Now it was in these books, in the hours after work, that I found the beginning of my philosophy. There were two that especially helped me, the 'Encyclopædia Britannica,' from which I gained my first notions of electricity, and Mrs. Marcet's 'Conversations on Chemistry,' which gave me my foundations in that science."

LITERARY.

Was Abraham Lincoln a Spiritualist? or Curious Revelations from the Life of a Trance Medium. By Nellie Colburn Maynard, of White Plains, N. Y. This curious book has no precedent in the English language. Its theme is novel, its truth apparent. It has a peculiar bearing upon the most momentous period in history, and regarding its most famous participant, the most noted American. It is based on truth and fact, and therefore will live from this time forth. The publisher has not spared care, research, or expense in its verification and production, and he stakes his reputation upon the validity of its contents, knowing that it will bear thorough examination regardless of doctrine or creed or sect. It is a remarkable picture—a page of veiled history. Give it a deliberate reading. You will be amply repaid.

A Declaration of Principles, under the head of "A Synopsis of Spiritualism," has been published by Dr. Dean Clarke in a small leaflet (four pages), which will be sent to applicants by mail at the rate of three copies for ten cents, or $2.00 per hundred. Spiritualists should provide themselves with this document to hand to those who, in conversation, as often happens, show their ignorance of the subject. It is a good answer to objections so frequently brought against Spiritualism, which are founded on false conceptions. Dr. Clarke's address is 1055 Market Street, San Francisco, Cal.

RAILROADS AND ELECTRICITY.

"There is an item going the rounds of the press again concerning the higher speed of European railroads as compared with those of this country," remarked the traveling auditor of one of Chicago's trunk lines the other night at the Palmer House. "It should be called in. It juggles with the truth. I spent last summer in Europe, and while there I studied the railroad situation pretty thoroughly. The average speed of our passenger trains is considerable higher than the average of similar trains in England, Germany, or France. England has two trains and Germany one which make very fast time for comparatively short distances; but all things considered, the Eurpean roads are not to be compared with ours for a moment in point of speed, service or safety. The English coaches are much lighter than ours, and this should increase their speed; but in point of fact it does not while the English trains have none of the conveniences of modern railway travel in this country. The only point where Europe beats us in the railroad business is in having better stations. Within the next twenty-five years the United States will surpass the rest of the creation in this regard, too."

"Within the next twenty-five years, however, I expect to see a great revolution in the railway world," added another railway official who had joined the coterie in the hotel lobby; "it has long been a hobby of Thomas A. Edison that electricity ultimately will supplant steam as a locomotive power. For several years he has been experimenting in this direction. Only a few years ago electricity as a motive power for street-railways was unknown, but now the electric tramways are scattered throughout the entire civilized world. Great improvements in street-car motors have been made lately, and many of the brightest minds of the world are at work upon still further improvements. Mr. Edison has done more practical work in this line, however, than any other inventor. He has equipped a street-railway in a little town not one hundred miles from Chicago with Pullman vestibule coaches, heavier steel rails than the great trunk lines use, and electric motors that can grind out thirty miles an hour without difficulty. This is an experiment line, and it is a great success from every point of view, except finances. The expenses of operation are too heavy for the traffic of the little one-horse town in which it is located. Mr. Edison is now building a one thousand horse-power locomotive-motor for Henry Villard, and I believe this marks the beginning of a new era in railroading."—Chicago Mail.

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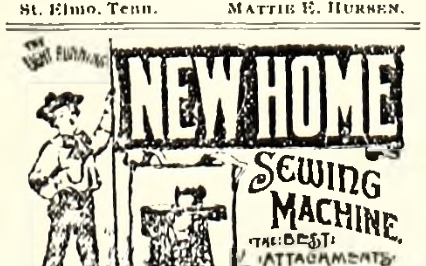
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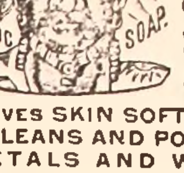

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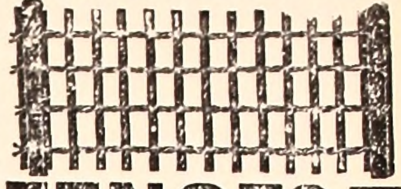

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Sunday morning opened propitious for the Hon. Sidney Dean, speaker for the Union Society for the months of November and December. The most beautiful weather prevailed, with the sun smiling unusually graciously on our otherwise mist and smoke-ladened city, and sending its golden rays with happy effect on those who had been enticed out of doors. In a cheerful mood, therefore, attendants at the G. A. R. Hall Sunday services arrived, and shared their good feelings with each other. Harmony is the natural consequence of such a state of mind and, to judge by the happy mood in which Mr. Dean began his ministrations, it had its effect on this gentleman as well. Thus there was sunshine within as well as without; and, to add to this most pleasing and welcome social condition, the genial and dearly beloved organist of the society, Miss Minnie Bertrand, was seen at her post again, having just returned to the city from her summer vacation. "Happy Greeting" was thus given out as the opening hymn, and sung with heartfelt emotion. After a few remarks from President Connelly in introduction of the speaker, Mr. Dean arose and paid his respects to the audience in a hearty little address, closing with one of John G. Whittier's poems and an invocation. Before the latter, however, and in connection with the reading of the poem, Mr. Dean paid a beautiful tribute to the Quaker poet by comparing him to unshucked corn in full ripeness ready for transition.

The subject for the morning discourse was in relation to man's higher duties to himself as an immortal being, interpolated with pleasing every-day observations by way of variation and rest from that which was somewhat taxing to the ordinary thinker. The speaker said the plane of human knowledge is an open one with no restrictions, and that man's power of acquiring knowledge was unlimited. It was, therefore, his duty to store away all that it was possible for him to acquire. Even the babe is a knowledge-acquiring monad and manifests accordingly. By our intuitive sense we are bidden to enter the fields of investigation, and unfold according to the use we make of the results. The being who goes towards the grave a developing brute or animal, has not lived spiritually. He must cast out the devil that is in him by his own exertions. Heredity and environment, the speaker admitted, were much the fault of man's present condition, but they can be overcome to a great extent if the spirit is willing—if man but listen to the inner voice—intuition. By overcoming these conditions he builds character, and character must be builded here to enjoy a heaven "over there." The lecture from beginning to end was an intellectual treat, and very much enjoyed by those present.

The evening services began with an orchestral rendition, Melodies from Trovatore, for piano, violin, and organ. The sweet harmony occasioned by the new combination brought forth merited applause—and the leader gratefully smiled in acknowledgement of the same. After congregational singing, invocation, etc., Mr. Dean made a few preliminary remarks to the evening lecture, saying that the spiritualistic platform is not dogmatic. In fact, the spirit of dogmatism is largely abating even in the pulpit of Christendom, and, instead of orthodoxy, questions on morality, compatible with the times, are being discussed. But whatever is preached, in the pulpit or on the spiritual rostrum, the hearer's convictions are his own always. Especially is this the case, here, said he, and unless my convictions come into harmony with yours do not accept them. The object of this platform is to educate the people—not to make them reliant. Those who held millions under their psychological sway in the past are now subject to the demands of millions. All the papers and magazines of the day are alive with the forces of new thoughts, with a radical disagreement in the fundamentals, and through it God is individualizing men and women. We do not enter the other world in the concrete, but in the abstract. We must go there alone just as we were born. The subjection of the individual is of the past. We do our own thinking now. Thus dogmatism is out of place here; but each has a right to his opinion and of being heard.

The lecture followed this apology, which proved unnecessary, as no true Spiritualist could very well disagree with anything Mr. Dean said. It was soon made apparent that the lecturer's aim was to establish an intelligent force-centre on which to base his universe, or his idea of one. But as his arguments were reasonable and solid, hardly any exception could be found, unless one desired to stand on strictly materialistic ground, and which, as already hinted at, no true Spiritualist can or will do. The speaker very truly contended that the more the intellect unfolded, the more wonderful the creations of nature appeared to the same and man's final conclusions must always terminate in accepting an infinite intelligence as the cause of it all—effects partaking of the nature of the source from whence they originate. But ignorance naturally accepts effect for the cause and builds on matter. Intuition must be unfolded to penetrate beyond the material. Spirits testify to a universe unseen by the mortal vision and speak of an intelligent ruling power incomprehensible even to them. Intuitive reasoning tells that force alone does not invent; nor does gravitation think. There is no spiritual philosophy in the five senses and the introduction of a sugar-coated Atheism has driven away the best minds and hearts from our ranks. The spiritual rostrum must come into harmony with spiritual nature. Love is the fundamental principle which opens the way, for it is in harmony with creation. It being the divine emotion in man inviting its like—divinity—and from whence all knowledge of life flows.

True Spiritualism, too, like the Nazarene, takes up the fatherly character of the Deity, and in this lies the path to love—the moral sun of the soul, the cement, the builder, with ambrosia as its food, nectar as its drink. Selfishness on the other hand is a disintegrater of society. It makes man overbearing and fault-finding with others. Love seeks to excuse. It is the acme of man's best nature and power. In a word, it makes us more simpler in heart but broader in comprehension.

Applause greeted the speaker at the close, and none can say but that he was benefitted by the address and made a better man or woman in intention. And this, too, is Spiritualism.

The Ladies' Aid of the Union Society met Wednesday, October 28th. Mrs McCracken presiding. After the meeting was called to order a letter from our friends, Mr. and Mrs J. F. Hopkins, was read, accompanying which was a package containing the following articles: Fifty tablespoons, thirty teaspoons and six forks to be added to their previous donation. We can say no more than we have already said in a former letter—thank you. In addition to this was a donation by a lady member of five dollars toward getting the rest of the silverware that we need.

Business over a seance was in order, and all present declared themselves pleased with the result.

The following extract of a letter from Salt Lake City explains itself. The letter is from Mrs. Lamon:

Mrs Anna Allen: I write you at the request of a spirit. On last Thursday night while attending a meeting held by Prof. P. C. White, clairvoyant, he gave the following message: There is a spirit here attracted to Mrs. Lamon, as only a few days ago she was reading my death notice in a paper. She knows my people out East, and it would please me if she would let them know that I manifested way out here. Although they have already heard from me at home which is true), I want them to know that I can manifest in any circle.

GEORGE A. MCKAY.

On motion adjourned until Wednesday, November 4th. PLYMOUTH WEEKS.

PSYCHIC RESEARCH SOCIETY.

The meeting of this society last Sunday was largely attended by the many friends and admirers of Mrs. Adah Sheehan, every seat in the house being occupied. The lecture was a masterful production and brought out again and again the hearty applause of the audience. The voice of the lady completely filled the hall, and the closest attention was given throughout. The arguments were clear cut, the illustrations beautiful, and above all, the fearless manner with which she handled the questions of the hour puts new strength into the advocate of reform. Her personal magnetism serves to win her audience, and it is seldom we find such marked individuality in the public worker. Flattery does not change her, and her successes in other cities, together with re-engagements and tempting offers, do not alter her work in the least; instead the general verdict is, "the last lecture was the best."

Mrs. Sheehan has charge of the instructive work of the Ladies' Psychic Class, which meets every Thursday afternoon at the hall. All ladies are invited to attend. I am informed that Mrs. Sheehan will lecture at Columbus, Ohio, on the 10th, Ashley, Ohio, the 11th, returning to Cincinnati to attend the fifteenth complimentary dance of the Psychics on the 12th. It is expected that Spiritualists will attend these socials and by this means aid the society and become better acquainted with each other. The charges are twenty-five cents for checking garments; the music is of the best and a good time is sure to be your experience. Mrs. Sheehan will lecture every Sunday afternoon at 3 o'clock. Seats free and the public cordially invited.

Resolutions of Thanks

Extended to J. Frank Baxter by the Union Society of Spiritualists of Cincinnati, Ohio, October 31, 1891.

Whereas, It has been the pleasure of this society to have as its missioner for the Sundays of October, Mr. J. Frank Baxter, an exceptionally gifted and talented gentleman, highly recomended by every society he has ever served, and thus a most welcome minister of Spiritualism, it behooves us to add to this by our word of kindly feeling and appreciation in his behalf.

Further, That as a highly gifted instrument of the spirit world he has given comfort to the mourning ones, joy to the depressed and sympathy to the suffering; and as a gentleman of talent and culture, he has added materially to his spiritual gifts, and through the same has awakened renewed interest in our ranks and in the society, and thus benefitted us in various ways; and through his benevolence in extending to the society one of his pleasant social evenings wherein his entire genius was offered free of charge and to a financial benefit of the society; be it

Resolved, That the Union Society of Cincinnati, O., extend its heartful thanks to Mr. Baxter; and, in addition, wish him lasting health and strength to enable him to continue his good work for many years to come; and further be it

Resolved, That these resolutions be spread upon the minutes of the Union Society in order to have them recorded in its annals, in commemoration of the gratifying results attendant upon his ministration during his short sojourn among us; and also be it

Resolved, That a copy of the minutes be sent to Mr. Baxter; and that a copy also be sent THE BETTER WAY for publication.

J. B. CONNELLY, Pres't,

Attest: E. O. HARE, Sec'y.

Obituary.

It becomes my sad duty to announce to your readers the death, so-called, of my dear wife, Ruthanna, well known by many and much beloved by a host of friends and acquaintances. We had been on a visit West, and being caught in a shower at St. Louis, my wife contracted a cold from which she never recovered. Though she suffered untold agonies for two weeks she never uttered a murmur. And though death is the common lot of humanity we are nevertheless shocked when it is unlooked for. The following item from one of our city papers bespeaks of a kindly feeling.

The many friends of Mrs. Ruthanna, wife of S. B. Williams, will be surprised to hear of her death which occurred at 12 o'clock, noon, to-day, from stomach trouble. Some four months since Mr. and Mrs. Williams started on a visit through the western country, expecting to continue their journey as far as California. They had only proceeded as far as Kansas when Mrs. Williams was taken ill and they started for home, reaching here about three weeks ago, since which time her sufferings have been intense. About a week ago she was taken much worse, but it was only within the last day or two has she been thought to be beyond hope of recovery. Mrs. Williams was a most estimable lady, of an amiable disposition, loved and respected by all who knew her. She was in her sixty-fifth year, and has resided in this city since 1872. By her death a husband is bereft of an affectionate companion and one son and two daughters of a friend and loving mother. The family have the sincere sympathy of a host of friends in their sad bereavement.

S. B. WILLIAMS.

Martin's Ferry, W. Va.

Mrs. Williams was born and raised a Quaker of the liberal or Hicksite branch, and both she and her husband being of an inquiring mind began to investigate Spiritualism about eighteen years ago, being fortunate enough to develop sufficient home mediumship to have beautiful manifestations in their own family. Mrs. Williams, though not of the demonstrative kind was benevolent and charitable wherever opportunity presented itself, whether towards individuals or the cause.

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The Cincinnati, Hamilton & Dayton R. R. is the only line running Pullman's Perfected Safety Vestibuled Trains with Chair Parlor, Sleeping and Dining-car service between Cincinnati, Indianapolis and Chicago, and is the only line running through Reclining Chair Cars between Cincinnati, Keokuk and Springfield, Ill. It is the popular line between Cincinnati and St. Louis with through Sleeping-Cars on night trains, and Chair Cars on day trains and the only direct line between Cincinnati, Dayton, Lima, Toledo, Detroit, the lake regions and Canada. This road is one of the oldest in the State of Ohio, and the only line entering Cincinnati over twenty-eight miles of double track and from its past record can more than assure its patrons speed, comfort and safety. Tickets on sale everywhere, and see that they read C. H. & D. either in or out of Cincinnati Indianapolis or Toledo. E. O. McCormick, General Passenger and Ticket Agent Cincinnati, O.

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And puts a nickel grudgingly upon the passing plate,
Will gladly pay a dollar for a seat among the throng,
And watch the low comedian from early until late.
—Detroit Free Press.

Introduce our paper to your neighbor. Aid us in the grand work in which we are engaged. THE BETTER WAY is to be a great agent for doing good everywhere. Pass the sample copy that reaches you to some acquaintance in order to spread the good news.

MOVEMENTS OF MEDIUMS.

Mrs. Nellie S. Baade may be addressed for fall and winter engagements at Capac, Mich.

Geo. H. Brooks may be addressed for lecture engagements at 38 Lawrence Street, Elgin, Ill.

Will C. Hodge may be addressed for lecture engagements at 315 Van Buren Street, Chicago, Ill.

Mrs. M. T. Allen may be addressed for engagements to lecture at Springfield, Mo. Lock box 1094.

Frank G. and Bertha Wilson may be addressed for engagements to lecture at 11 Linwood Street, Mantua Station, O.

Bishop A. Beals speaks at Hartford, Conn., November 8th and 15th. Communications may be addressed to 109 Main Street.

Mrs. Clara Field-Conant, lecturer, can be addressed at 1020 P Street N. W., Washington, D. C., or care of Banner of Light, Boston.

Mrs. Anna Orvis is open to engagements to lecture for societies during the coming year. Address 139 West Randolph Street, Chicago, Ill.

Mrs. Elizabeth Stranger, lecturer and test medium. Calls will receive prompt attention. Address 91 McConnell street, Grand Rapids, Mich.

F. Lashbrooke will continue to lecture to the Spiritual Society of Dayton, Ohio, and can be addressed at 231 West Fifth Street for engagements.

Moses Hull spends November in St. Louis. Mattie E. Hull spends the first two Sundays of November in St. Paul and the remainder in Chicago.

Miss Lydia A. Grove, of 278 North Nineteenth Street, Columbus, Ohio, will accept engagements from societies as a clairvoyant platform test and musical medium.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box, 511, by parties wishing to engage the services of an inspirtual speaker. Will attend funerals.

Mrs. Ida P. A. Whitlock would like to make arrangements for week-day lectures near Boston, Mass. Address Madison Park Hotel, Sterling street, Boston, Mass.

A. W. S. Rothermel, M. D., is now in Kansas City, Mo., and will remain there until further notice. Late in the season he proposes to make a trip toward Denver and California.

Carrie C. Van Duzee, of Geneva, O., will start for the Pacific slope in the early spring going first to Oregon, then to California. Will take engagements en route. Address as above.

Cora M. Carpenter, the child-medium of Hannibal, Mo., is at present serving the Peoria, Ill., Progressive Association. Societies desiring her services, can address her at 716 Broadway, Hannibal, Mo.

Walter S. Eldridge, M. D., of Boston, Mass., psychometrist, clairvoyant, and test medium, has the following dates unengaged: November 22d, December 13th and 27th. Address 33 Shawmut Avenue, Suite 3.

Mr. J. Frank Baxter is engaged: Sundays, Nov. 1st, in Brockton; Nov. 8th in East Dennis; Nov. 15th in Haverhill, and Nov. 22d and 29th in Lynn. For week evenings address him 181 Walnut street, Chelsea, Mass.

Mr. and Mrs D. A. Kimball, of San Francisco, are holding Spiritual test meetings at K. of P. Hall, 1030 Market Street, Kansas City, Mo., for a few weeks, while on their way to the Pacific Coast. Address them at 813 McGee Street.

Lyman C. Howe is engaged to serve the two-day quarterly meeting at Watervliet, Mich., November 7th and 8th. He speaks in Pittsburg, Pa., the Sundays of December, and Grand Rapids, Mich., the five Sundays of January. He is yet free for February.

Willard J. Hull is engaged at Indianapolis for November, at Boston for December, at Philadelphia for January, at Norwich, Conn., for February, and at Cincinnati for March and April. Will also answer calls for week evening-lectures while in Indianapolis and other places. Address during November, 183 N. Tennessee St., Indianapolis, Ind.

Oscar A. Edgerly is engaged in Duxbury, Mass., November 1st; Cambridgeport, Mass., November 8th; Lowell, Mass., November 15th; Brooklyn, N. Y., November 22d and 29th; for December in Detroit, Mich. January and February are open, which he would like to fill with western societies. Address, 52 Washington Street, Newburyport, Mass.

Edgar W. Emerson has the following engagements for the year 1891: November 1st and 8th, Fitchburg, Mass.; November 15th and 22d, New Bedford, Mass.; November 29th, Haverhill, Mass., December 6th, Lynn, Mass.; December 13th, Providence, R. I.; December 20th, Salem, Mass.; December 27th, Haverhill, Mass.

W. F. Peck is lecturing during November at Washington, D. C. Owing to business complications he has postponed his California trip until next season, and will make a limited number of engagements in the East and middle West. December, January, and part of March and April are disengaged. Address as above. Washington address, care G. A. Hall, assessor's office.

THE SPIRITUAL DRIFT.

Friction and Fire.

LYMAN C. HOWE.

At Rowe's Hall on Michigan Avenue, in the city of Detroit, Wednesday evening, October 28th, a small but lively meeting revealed the "true inwardness" of human nature. The principal speakers were the president, Brother Sanford, Mrs. Baade, Prof. Guild, and Brother Rowe. Mrs. Baade spoke entranced, giving some contrasts of faith and bringing out the special beauties of Spiritualism to advantage; after which Prof. Guild whetted his lance upon the nerves of sensitives and proceeded to skin the Spiritualists and the Christian religion together and hang their pelts on his picket fence, constructed from the decayed jungles of radical rant and effete burlesque, skimmed from the frog ponds of obsolete superstition. He said he had been interested in Spiritualism, but the trend of all the lectures except two or three that he had heard was backward into the old ruts of Christianity. J. Clegg Wright and Chas. Dawbarn were radical and progressive, but nearly all the rest were retrograding. He read some ludicrous rhymes, caricaturing the Bible teachings and Christian God. He wanted to know where such a good God was and what he was doing. Why were the Jews—his chosen people—made the object of persecution and cruel tyranny. Why did he not arrest crime, intemperance, and the horrors of war. All of this might apply to the old theology, but is utterly puerile in view of the theism of modern thought, and especially the ideas of spiritual philosophy. Such ranting to an audience of Spiritualists or Freethinkers is simply a sham battle with a man of straw. No one is benefitted or instructed by it. The objects of progressive meetings should be the attainment or dissemination of knowledge, and self-culture and spiritualization.

The war spirit is useful when there is an enemy obstructing our work, but the animus it develops is not elevating and it should only be indulged when necessity calls. I have no sympathy with a trickling, time-serving policy. Truth needs no such allies. But no one school has it all; neither are any free from errors. Christianity is still an important factor in the world's history. Whether founded on fact or fable some of its central principles carry moral weight and inspiration to many people, and in my judgment the war like extremes to which some skeptics carry their attacks and vent their prejudices are as illiberal and illogical as the credulity and devotion of the most sectarian Christian faith. After Prof. Guild closed his speech, which, despite the credulity and ill-timed abuse of conservatives, contained some fine points, Mrs. Baade was moved to reply, and in this she was even more effective than in her first speech. She thought abuse could not win people to our philosophy, and was out of place in a spiritual meeting, and if our style did not suit extreme radicals they were not obliged to remain among us. Her effort was enthusiastically cheered. Mr. Rowe entered his protest in a vigorous manner, affirming his belief in the fundamental principles of Christianity.

As the war of words waxed warm the president deemed it wise to close the meeting, as the time was getting late. Such little whirligigs do not disturb old workers equipped with thirty or forty years of experience. We know the drift of human nature; and the friction of thought that evokes the fire sharpens our faculties and enlarges our understanding.

What if cynics do scold? What if our ideas are criticised and our motives doubted? What if small natures envy and sting us? What if sordid souls judge us by their own selfishness and accuse us wrongfully? What if envy, jealousy, and morbid appetites for evil gossip inspire weak natures with distrust and conjure up a thousand vicious animosities to hurt and hinder, blast and blight, where only love, charity, and sweetness is deserved? We are all growing and the hidden good will ultimately unfold and prevail. Babies must have time and gentle nursing to raise them to maturity. Let us have patience with the babies.

WHO IS THIS MARVELOUS MAN, DR. A. B. DOBSON?

This question has been asked by many. The following letter will throw some light on the question:

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I did not believe in spirits nor Spiritualism, but I do now.

I am gaining so fast that the neighbors can hardly believe it is myself. I have sent you a great many patients, and will send many more.

I had twenty calls on Monday to see your picture, and see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man that can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone. I wish I could tell the sick of the whole world what you have done for me. God bless you in my prayer. Truly yours,

HELEN MASON.

See ad. in another column.

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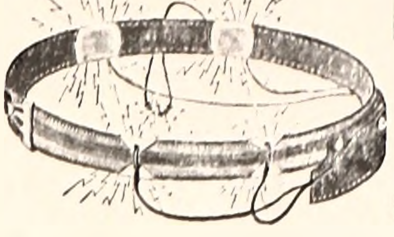

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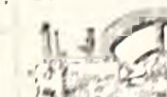

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